The CHRISTIAN CENTURY

Published Weekly

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By Ralph A. Norem

Amend the Constitution!

An Editorial

Vacancies at Edinburgh

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Spain's 'Holy War'

By Roy Temple House

Religion in Today's Art

By Ray M. Johnson

OCTOBER SURVEY OF BOOKS

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The CHRISTIAN CENTURY

October 6, 1937

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Calendar of Coming Events

Oct. 5, 6. New Hampshire Baptist State Convention, Whitefield.
Oct. 5-7. Colorado Baptist State Convention, Boulder.
Oct. 5-7. Idaho Baptist State Convention, Nampa.
Oct. 5-7. Kansas Disciples Convention, Salina.
Oct. 5-7. Wisconsin Congregational Annual Conference, Whitewater.
Oct. 6. Baltimore Annual Conference, Methodist Episcopal Church, South, Winchester, Va.
Oct. 6-10. Nebraska Baptist State Convention, Fremont.
Oct. 6-19. Annual Meeting, Woman's Home Missionary Society, Methodist Episcopal, Seattle, Wash.
Oct. 6-20. General Convention, Protestant Episcopal Church, Cincinnati, O.
Oct. 7. Holston Annual Conference, Methodist Episcopal Church, South, Bluefield, W. Va.
Oct. 7-10. South Dakota Baptist State Convention, Huron.
Oct. 9-11. United Lutheran League Convention, Bethlehem Lutheran Church, Indianapolis, Ind.
Oct. 10. Chicago Sunday Evening Club; Dr. H. W. B. Donegan, St. James Church, New York City, speaker.
Oct. 10-15. School in Christian Living, Cleveland Church Federation, Cleveland, O.
Oct. 11. Y.M.C.A. Founders Day Dinner, Indianapolis, Ind.
Oct. 11. Baptist State Pastors' Conference, Anderson, Ind.
Oct. 12-14. West Virginia Baptist State Convention, Clarksburg.
Oct. 12-14. Indiana Baptist State Convention, Anderson.
Oct. 12-14. Iowa Baptist State Convention, Des Moines.
Oct. 12-14. Kansas Baptist State Convention, Pratt.
Oct. 13. Virginia Annual Conference, Methodist Episcopal Church, South, Norfolk.
Oct. 13. Tennessee Annual Conference, Methodist Episcopal Church, South, Fayetteville.
Oct. 14. Texas Mexican Annual Conference, Methodist Episcopal Church, South, San Antonio.
Oct. 14. St. Louis Annual Conference, Methodist Episcopal Church, South, Cape Girardeau, Mo.
Oct. 14. Executive Committee, Woman's Foreign Missionary Society, Methodist Episcopal, Syracuse, N. Y.
Oct. 14, 15. Eastern Interracial Conference for Women, Berkeley-Carteret Hotel, Asbury Park, N. J.
Oct. 14, 15. Connecticut Council of Churches joint convention, New Haven, Conn.
Oct. 14, 15. Connecticut Institute on Social Relations, New Haven, Conn.
Oct. 14-16. Connecticut Baptist State Convention, New Haven, Conn.
Oct. 15. Annual Sunday School Convention, New Hampshire Council of Religious Education, Congregational Church, Portsmouth.
Oct. 15-17. Baptist Young People's State Convention, Yakima, Wash.
Oct. 16. Annual Sunday School Convention, New Hampshire Council of Religious Education, Baptist Church, Penacook.
Oct. 17. Ford Hall Forum, Boston; Stuart Chase, speaker.
Oct. 17-19. Cornell College Forum Conference, Mt. Vernon, Ia.
Oct. 17-20. School in Christian Living, Des Moines, Ia.
Oct. 19-21. Congregational-Christian Methodist Regional and Board of Home Missions Meeting, Ft. Wayne, Ind.
Oct. 25-27. Interdenominational Ministers' Convocation, Milwaukee, Wis.; Dr. Dykstra, Dr. Fisher, Dr. Cady, Dr. Horton, speakers.
Nov. 3-5. North Carolina Disciples Convention, Goldsboro.

(Announcements will be printed in this calendar as received, but **must reach the editorial office** at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

IF ALL the pomp and circumstance that surrounded the official visit of Il Duce to his ally in Berlin were intended to convince the world of either the moral rightness or the irresistible power of their governments, the exhibition fell far short of success. The world is not as easily impressed by pomp and circumstance as it once was, and a demand for the recognition of "full moral rights and vital national needs" requires a different kind of backing from that which can be furnished by a parade of tanks and bombing planes. The increasing solidarity of the German-Italian front is a significant and somewhat alarming fact. But the terms in which it was expressed at this Berlin meeting suggest that the heads of the two fascist governments realize to what an extent they have brought upon themselves the condemnation of all other nations and have isolated themselves from the sympathies of the world. It is rather pathetic to see them rushing into each other's arms and jointly demanding "respect" as the price of their cooperation for the preservation of peace. They overlook the elementary fact that nations, like individuals, can win respect only by being respectable. Their military strength, even separately, is not a negligible factor in the European situation; united, it may be a serious menace. The powers have been disposed to purchase their good behavior by compromises and concessions. But whether their dictatorships at home and their imperial ambitions abroad are entitled to respect, is entirely another question. That form of parental discipline which declares, "I'll make you love me if I have to break every bone in your body," seldom attains its declared object.

Mussolini Visits Hitler

League of Nations Condemns Japanese Bombing

GREAT BRITAIN and the United States had already made their separate protests to Japan against the bombing of Nanking before the advisory committee of the League of Nations, representing twenty-three governments, adopted a resolution expressing its "profound distress at the loss of life caused to innocent civilians," and declaring that "no excuse can be made for such acts, which have aroused horror and indignation throughout the world." In its original form, the resolution avoided mentioning the name of the offending nation, on the ground that if it named Japan the league would lay itself open to the charge of partiality. Fortunately a breath of common sense, chiefly from the representatives of New Zealand, Russia and Norway, blew away the fog of diplomatic timidity, and it was voted not merely to deplore the bombing of civilians when, if and as it may occur, but specifically to condemn Japan's murderous attack upon noncombatants in China. As the expression of a humane sentiment, this is quite proper. But it will not act as a check upon Japan or save any lives in China. More than a resolution of condemnation, even one naming names, would be required for that, and beyond the passing of resolutions the league will not go.

No War Without Ruthlessness

IT IS WELL enough for the League of Nations to denounce Japan for the indiscriminate bombing of civilians in China, but in doing so it is either denouncing Japan for waging an invading war against China or it is denouncing the whole technique of modern war. The undeclared war of aggression which Japan is waging against and within China well deserves condemnation, and the league might very properly have gone farther and denounced Japan not merely for the way in which it is carrying on that war but for carrying it on at all. For if there is to be a war anywhere, it is reasonably certain that it will be waged by substantially the same methods that Japan is using in China. Sherman's "march to the sea," execrated as barbarous because it got behind the lines and brought the war home to civilians, marked the point at which war ceased to be a contest between armies and became a conflict between peoples. From that day, the pretense that war is a chivalrous game has been completely absurd. The introduction of airplanes and submarines made this more obvious and inescapable. Submarines attack merchant vessels oftener than battleships. Since bombing from the air began, it has never been confined to attacks upon batteries and ammunition dumps.

German planes made raids on London. Italy bombed civilians in Ethiopia. Every nation that has an air force has bombing planes which, in the event of war, will doubtless scatter death impartially upon soldiers at the front and civilians behind the lines. It will not do to expend all our indignation upon the method which Japan is employing in this war. It is a particularly hideous and ruthless example of the method which, in its essential features, will be used in any future war—even by those who are now declaring that Japan's use of it arouses "horror and indignation throughout the world." To condemn that method is to condemn war.

Sympathy Puts a Strain On Neutrality

AMERICAN sympathy with China in its present hour of suffering and danger is so great, and American condemnation of Japan's ruthless aggression so strong, that there is no possibility of maintaining that "neutrality in thought and word, as well as in deed," which President Wilson recommended in 1915 when he was still "keeping us out of war." In thought and word the American people are partisans of China. We rejoice at every shred of news indicating a stiffening of Chinese resistance, and we hope that by some military miracle—if it requires one—the Japanese forces will be defeated and driven into the sea. We would like to see the complete collapse of Japan's military machine and of its ambitious enterprise of establishing an Asiatic empire. And yet, we are just as anxious to stay out of war as we were a year ago, when neutrality legislation was being enacted under the pressure of nation-wide public opinion. We want to remain aloof from every foreign conflict, and yet we cannot avoid desiring victory for whichever side we think is right in any conflict that may arise. The situation involves some tension, perhaps some inconsistency, between thoughts and deeds. There may be a series of such situations through the years. Either we must scrap the idea of neutrality and be prepared again to fight to make the world safe for democracy whenever democracy is endangered—and the surest thing about the mind of America is that it does not want to do that—or else we must make the best of being neutral even when the side we favor is getting the worst of it. That is precisely where we stand now with reference to the war in China.

Mandatory Neutrality Should be Operative

PERHAPS there is no war in China. The mangled bodies of some thousands of victims of Japanese bombs testify that there is something very like war. Japan's warnings to Americans and Europeans to withdraw from the scene of hostilities and not to obstruct the pursuit of its military objectives seem to imply that the Japanese consider that a state of war exists, even though there has been no explicit declaration to that effect. But this may be an incorrect deduction. What is happening is certainly not magnificent, and possibly it is not war, either. At least the President has not recognized it as such. The neutrality law passed last year made it mandatory upon the President to prohibit the shipment of munitions to either combatant in a war. The law left it to the President to discover when a state of war exists, and he has not as yet observed any hostilities in China sufficiently serious to warrant recognition as a war, though the state department has taken cognizance of the bombing of Nanking by ordering the withdrawal of the American ambassador and by protesting against the sacrifice of civilian lives. It is, of course, preposterous to assume that war does not exist because it has not been declared. Through the course of history there have probably been a good many more undeclared than declared wars. A war is a concrete fact; a declaration of war is only a diplomatic conventionality. If our neutrality law means anything, it ought to be put into operation at once. Six national peace organizations, in joint session in Washington last week, united in a statement that "if the President continues after the bombing of Nanking to claim there is no war, his failure to apply the act must be accepted as deliberate defiance of the will of the national legislature and of the people."

A New Motive for Philanthropy

THE SWEDISH weekly *Nu* reports a philanthropic foundation whose creator has accompanied his gift to his countrymen with the expression of a motive for such benefactions which is probably something new in the history of large-scale philanthropy. But it is one which might well stimulate rich and public-spirited men in all civilized countries. Axel Wenner-Gren, director of a large electrical company, and his wife have set aside a capital sum which will yield a yearly income of well over $250,000—a million kroner—to be used in research work in the social, economic, scientific and medical fields. And here is the unique motive which the donor assigns for his gift: We are living, he says, in a time of warfare—between races, classes, peoples. The prospect is that all that man has wrought in peace will be annihilated in death struggles between groups. Man in the organized mass, therefore, being occupied exclusively in destructive enterprises, it seems to Mr. Wenner-Gren that individual men must dedicate themselves to constructive efforts. Indeed he seems to envisage a race between masses bent on destruction and individuals bent on reconstruction. His foundation will aid existing agencies for social and scientific research and will initiate others. It will pay particular attention to research in the essential conditions for economic progress in Scandinavian countries and for greater unity among them especially in the economic realm. The donor sees in such progress at home not only a local issue but an issue of prime importance to the world in general. With typical Scandinavian common sense the founder has stipulated that his money shall not be spent in pure research only but in bringing the results of this research into social use. Sweden will benefit first, of course, from the material results this foundation achieves. But the rest of the world may well be challenged by this appeal to individual imagination: the individual versus the mass in a new race against disaster. It may prove that Mr. Wenner-Gren has opened up a new field for individual initiative, and one which need not be confined to millionnaires but may be worked as fruitfully in small ways as in large. But what a commentary upon the social and politi-

cal order which centuries of Christian civilization have produced, that men who individually seek the common good should collectively seek mutual destruction.

Pictures That May Make People Think

THE CURRENT vogue of picture magazines—increasingly popular perhaps because of the imperfect literacy of the masses and the sad fact that millions who can read are so mentally lazy that they won't read if they can look at pictures—has produced periodicals on various artistic and cultural levels. One, which has been mentioned before in these pages in terms of not unmeasured praise, is *Look*. Its appeal, one may say without undue disparagement, is to others than highbrows. It is therefore all the more notable, and all the more praiseworthy, that its current issue devotes four pages with more than a dozen pictures to illustrating the attacks which have been made upon civil liberties in the United States in recent years. "Is America really the land of the free?" it asks in a headline followed by appropriate extracts from the Declaration of Independence. The pictures show the victim of a lynching, a farm worker being choked by a deputy sheriff for the crime of striking against a wage of 18 cents an hour, and a group of persons who were jailed for refusing to salute the flag. "Is this religious freedom?" heads a page of pictures including, among others, some of "Jehovah's Witnesses" and a woman who was deprived of her child by the courts because of her alleged "communistic and atheistic" views. Attacks on students at an anti-war meeting, the breaking up of a communist meeting in the campaign of 1936, the burning of a Harlan county miner's home because he joined a union, the tar-and-feathering of a labor organizer, and the flogging of a woman who was sympathetic and inquisitive about a sharecropper who was thought to have been murdered are among the other illustrations. Many pictures aim at nothing but a flicker of momentary interest. These may make people think.

On Singing the Psalms

FROM TIME to time there comes, from an admirable group of most excellent Christian people, an appeal for the singing of the Psalms and nothing but the Psalms in Christian worship. Probably the Psalms ought to be sung more than they are. Some of them in the metrical version, especially as sung by Scottish congregations, are magnificent. But the argument for using these and nothing else is unconvincing. Some of them are not suitable. One feels that in the reading or chanting of them in the Episcopal service. Now and again one of the "Psalms for the day" is an obstacle rather than a help to worship. The imprecatory Psalms are no better in metrical form. Yet this one actually has been sung:

> Oh happy shall that trooper be
> Who, riding on his naggie,
> Shall take thy bairns with muckle glee
> And dash them gainst the craggie.

No wonder Wesley said that in arranging the Psalms for use in public worship he omitted such as were not fit for the lips of a Christian congregation. And after the Psalter has been properly expurgated it is still not the perfect hymnbook, for it leaves out of account too many important phases of Christian experience and duty. It is indeed a mine of sacred song and spiritual treasure; but to make it and the whole of it the one hymnbook of the church is to ignore the fact that there is much in that mine which is not gold, and that there is much devotional gold that comes from other sources. Still, we are willing to be exhorted to make more use of the Psalms.

Vacancies at Edinburgh

AMERICAN Christianity was not adequately represented at Oxford and Edinburgh. This statement does not apply to mere numbers of delegates or their proper representation of our many denominations. On a quantitative and proportional basis the churches of the United States were well represented. In both conferences, numbering in each case over 400 delegates, fully one-third were Americans. There can be no complaint on this score. Indeed, there was voiced a complaint, particularly by Mr. T. S. Eliot, the poet and critic, who is also an Anglican churchman, that the American representation made the Oxford Conference lopsided. In the light of the actual deliberations of both conferences, this criticism is unfair. However disproportionate the American delegation may have seemed, by quantitative measurement, their actual participation was not disproportionate. They were the least aggressive, the most modest group in both conferences. The relatively small group representing the Eastern Orthodox Church, the large Anglican group and the considerable Continental group really set the issues for the conferences and took the larger part in discussing them.

This was especially true of Edinburgh. At Oxford the prominent platform positions given to American speakers only emphasized the inadequacy of American representation. It was frequently pointed out in private conversation that a single theological seminary provided from its faculty and former students the preponderant representation of American thought. These speakers reflected, more than any other group in this country, the influence of Continental and British theology. Some who called attention to this restricted representation of the wide variety in American Christianity felt that the venerable American vice-president who was chiefly responsible for nominating speakers from this side was betrayed by an unconscious favor toward the group of very able theologians who were trained in his and his seminary's classrooms.

The point raised is not a querulous one. It is a point that has to do with the purpose of the ecumenical movement, which is to bring together in a unity of witness the divergent and separate sections of Christendom. This movement flows in two directions: toward the discovery of a united witness and back again to the divided churches. What takes place at an ecumenical conference is not an end in itself—its results have to be carried back to the rank and file of the churches. If there is vast difficulty in reaching at a world conference a common testimony, and in projecting

a united church, there is even greater difficulty in bringing home to the churches and their clergy whatever insights and purposes emerged in the atmosphere and discussions of such a conference. The churches themselves have to be evangelized with the truth and the mission of the ecumenical movement, else they will remain inert and unwilling to share in it.

This, of course, is a truism. But it is a truism that must be taken account of, not after a conference, but in preparation for it. And this means that, in determining American representation, it should be the purpose of those in authority to make sure that the wide variety of Christian thought prevailing in this country shall be represented as fully as the limitations of the conference will allow. This representation should, obviously, include the preparatory commissions, as well as the final event. The Edinburgh Conference disclosed in its preparatory documents hardly a trace of typical American thought. It is doubtful whether any contribution was even solicited. This is no criticism of the documents; it is a criticism of the strategy of ecumenical procedure. The effect would be wholesome and encouraging if the American churches could be assured that in the formulation of both the preparatory and the definitive pronouncements, their really typical scholars, holding views however divergent, had participated.

It must have been apparent to everyone in attendance at Edinburgh that the ecumenical movement is running far ahead of American Protestantism. Whether this means that we are to be left out of it, or that we will eventually see the error of our various American ways and forsake them for the ecumenical way, is for time to disclose. But two facts are clear: first, that important sections of American Christian scholarship are not influencing the direction of the ecumenical movement, and secondly, that the movement is not influencing those scholars on our side of the water whose support is needed if the vision and habits of our churches are to be brought within the sweep of the ecumenical ideal.

What are the relevant issues which the churches of this country must face—representatively, through their scholars at ecumenical conferences, and practically, as these scholars return to our church life to witness for the vision and the truth which have emerged in conference? One is the question of congregational versus a more inclusive ecclesiastical organism. The testimony of those great American denominations which hold the local church as the *ne plus ultra* in ecclesiastical organization has never been presented, so far as the records available show, in connection with the ecumenical movement. It has been stated as a fact—numberless times—that certain denominations in this country, and in Great Britain, hold this doctrine. President Sampey of the Louisville Theological Seminary, lone representative of the Southern Baptist churches at Edinburgh, declared more than once that he was not there as the representative of any church, but of twenty thousand churches! This kind of congregationalism has sometimes registered itself in footnotes in various reports, and sometimes in negative votes on this and cognate questions. But not yet has an ecumenical conference been challenged by a competent scholar with the thesis that the local church is the ultimate unit in Christian organization and therefore, under Christ, a law unto itself. The ecumenical movement suffers for the lack of this testimony. Surely there are among American Baptists, Congregationalists and Disciples, not to mention many less numerous bodies, scholars of rank and competence equal to the Bishop of Gloucester or Professor Florovsky, who could present this thesis and argue for it from Scripture, from history and from considerations of practical effectiveness.

This vacancy at Edinburgh was too conspicuous for anyone to cherish the illusion that it was not a real vacancy. Once a Baptist delegate, himself a recognized scholar, spoke with gracious modesty about the scholarship which dominated the conference, but declared, however, that he was not abashed! Yet all who heard him, his own brethren not least, were sure that he was abashed, or he would not have made such a protestation. A prominent Congregationalist of Great Britain who, just before the conference, had written in the leading organ of Congregationalism, the *Christian World,* an article strongly reaffirming the position of his denomination, spoke on the subject of ecclesiastical freedom. But he used the Quakers as his text, rather than his own denomination, pleading on sentimental and ethical grounds that room be made in a united church for such good people. It seemed to be an oblique or reticent way of saying a word for congregationalism without saying it!

Meanwhile the ecumenical movement is running away from the congregational thesis. And what else could be expected if those who hold this thesis do not put forward their New Testament scholars and their church historians and their practical apologists to state and defend it? Does it mean that this view of the church cannot be supported in the presence of the church's best scholarship, and can only be argued as a kind of indoor sport in the pages of Baptist, Congregational and Disciples journals, or in the safe confines of denominational provincialism? Surely a thesis that has been maintained for centuries and is the basis of the morale of America's largest single group of Protestant churches, can find a competent voice for itself in any gathering of Christian scholars!

There was another American vacant chair at Edinburgh. It should have been occupied by a scholarly representative of the liberal view of Christianity which prevails widely among our churches and is expounded by our ablest and most trusted leaders. This view can be identified for our present purpose as the thesis of the first four chapters of the book, *Re-Thinking Missions.* The fifth chapter, dealing with the church, might also be included. This is an American document, produced in an attempt to reinterpret the missionary enterprise to the liberal American mind and so to arrest the slump in missionary interest throughout all our churches. Professor Hocking is known to be the author of the first four chapters, and it is generally understood that Professor Rufus Jones wrote the fifth chapter. Neither was present at Edinburgh. Nor was there an American delegate who rose in the conference to put forward the thesis of this book as the ecumenical truth of our holy faith, and to defend it with reasoned arguments.

What wonder, then, that the ecumenical movement is running away from this type of apologetic and erecting a quite different standard of ecumenical truth. Yet *Re-Thinking Missions* presents the dominant view of American scholarly thought as to what Christianity is. An organiza-

tion actually exists to propagate it among all the churches. Some of the leading members of this organization were present at Edinburgh. Yet they offered no challenge to the conference on account of the direction it was taking. Let any person set the official pronouncements of the Edinburgh Conference side by side with the five chapters referred to, and he will see how different must be an ecumenical movement based upon one from an ecumenical movement based upon the other.

It is not right that this very large and influential body of American thought should be shut out of the ecumenical movement. It is far more important that its testimony should have been borne at Edinburgh than in any other place where it has been or is being offered. In preparing for the next conference, every effort should be made to induce a great scholar and an equally devout churchman, like Professor Hocking himself, to share in the advance preparation and in the actual deliberations. Perhaps the two views can be reconciled. Perhaps not. But what more valuable word could be spoken to American Christianity just now than by Professor Hocking himself had he been interior to the whole procedure at Edinburgh?

A third vacancy was that created by the absence of any representative of our characteristic American philosophy. This is the philosophy that is usually called pragmatism or empiricism. It was born in America and has impregnated the entire intellectual life of this country. The church has not been immune to its influence. In oblique and not always explicit ways it has come into wide acceptance among our most thoughtful churchmen. Its principles are the presuppositions upon which American Christian scholarship consciously or half-consciously rests. Through its eyes we interpret church history, the New Testament, and the teaching of Jesus. The entire movement that goes in this country under the name of religious education is committed to it. Yet there was not even an echo of it at Edinburgh. The conference looked out on church history with eyes that were wholly unaware of the fact that any movement for a united Christendom will have to reckon with this empirical mind when it presents itself to American Christianity. The conference was dominated by an apriorism which American empiricism disavows.

This philosophy should have been represented at Edinburgh. There are great scholars who could have represented it, who are also devout churchmen. Despite the prevailing view in Europe that American empiricism is atheistic or humanistic or anti-Christian, the fact is that next to Professor Dewey himself, this school of thought has no more authoritative exponent than Professor E. S. Ames, who is the minister of a Christian church. Nor is his church composed of a tidy little group of intellectuals such as frequently adorns the edges of college campuses in the United States. It is one of the great churches of the nation, widely known for its practical success and its spirit of Christian devotion. Scattered through American Christianity there are other such churches, orthodox in their status within orthodox denominations, but representing a philosophy which Edinburgh did not reckon with except as it tacitly assumed it to be the very antithesis of Christian faith.

If the ecumenical movement is to be truly ecumenical in its inclusion of the really potent Christian forces in American Christianity, it must make a place in its conferences for this type of Christian witness. Scholars like Professor Ames should participate in such conferences. They should bring their critical challenge to the procedure which characterized Edinburgh. They should submit their own philosophy to the test which such a conference would offer. It is better for the ecumenical movement to include this type of American Christianity than to leave it on the outside. Perhaps, at Edinburgh, it would have found a new perspective. In which case its representatives would have returned to the American scene as evangelists and missionaries of the ecumenical ideal, their own views taken up, enriched and revised by the ecumenical spirit.

American Christianity will probably present a greater problem to the enterprise of church union than will be found in any other country. The cause needs missionaries and evangelists here as nowhere else in the world. It can secure them by means of a broad policy embracing the various American Christian types of thought in the deliberations of its conferences. Every church and every churchman must be regarded without prejudice while the united church is taking shape. Those denominations which agree with respect to any relevant ecumenical issue should hold no sectarian pride in the matter of being represented in the new World Council of Churches. Instead, there should be united action of similar denominations looking first to a discussion of their particular contribution and then to the selection of the ablest scholars to present it to the next ecumenical gathering. This is the true ecumenical way.

Amend the Constitution!

GOVERNMENT under a constitution may be stagnation, said The Christian Century last week, or it may be "the progressive adaptation of the instruments of state to the changing needs of changing times, in accordance with those principles of right and justice which do not change." How may constitutional government avoid being stagnation? How may it adapt itself progressively to changing needs?

It can do so, in our judgment, only if the constitution itself is changed from time to time. It can best do so if it is first so amended as to make subsequent amendment easier, so that a government adhering to its principles and operating within its limitations, without evasion or legal fiction, may serve the needs of each succeeding age.

Constitutional government, even under so good a constitution as ours, is not necessarily good government. All the laudatory words that have been spoken and written about that magnificent instrument are true, in spirit if not in every detail. Doubtless it is the greatest political document that ever issued at one time from a single assembly of statesmen. But those estimable men were not inspired prophets endowed with foreknowledge of all the social and economic changes that the years might bring. They were practical and patriotic men wrestling with the difficult problem of coaxing mutually jealous states into a union that would be strong enough to command respect abroad and maintain peace at home, yet not so strong as to compromise the "sovereignty" to which each tenaciously

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clung. Their social and political philosophy was that of eighteenth century liberalism, which considered the function of government as consisting chiefly in the exercise of police power against domestic disturbance and military defense against foreign invasion, together with a few such acts as coining money and operating a postal system. They cherished the axiom that "that government is best which governs least." In a new land of unlimited opportunity, with an open frontier in the boundless west, it seemed to them that the economic welfare of every industrious person would be secure if the government would simply keep its hands off and let individual initiative have free course.

It was something of a concession that, having these views, they went so far as to authorize Congress to regulate foreign and interstate commerce and to "promote the progress of science and useful arts" by granting patents and copyrights—though this latter was only recognizing the right of private property in ideas, and they were highly sensitive to all sorts of property rights.

A rereading of Section 8 of Article I, with its brief list of subjects upon which Congress is empowered to legislate, and then of the list of restraints and prohibitions imposed upon Congress in the following section and in the first ten amendments, impresses one anew with the narrow limits within which the framers of the Constitution intended the federal government to operate. There are eighteen items in the enumeration of powers; and of these, six have to do with military and naval matters, and four with money and taxation. The others deal with foreign and interstate commerce, naturalization, the post office, inferior federal courts, piracy, the federal district—and that is all. The specific restraints are about as numerous as the enumerated powers; and the list ends with a general restraint to the effect that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people." Unquestionably the framers had in mind a federal government with few functions, and these such as would interfere as little as possible with industrial, economic and social life within the several states.

But then, there is also the "general welfare" clause. This was either a piece of real prophetic wisdom or a careless lapse from the meticulous listing of the specific powers granted to the federal government. It occurs twice: once in the preamble expressing the purpose of the government to be formed under the Constitution, and again in the first paragraph of the section which enumerates the powers of the legislative branch. In both cases it immediately follows the phrase, "provide for the common defense." From this association of terms it might be argued, though not conclusively, that it was chiefly intended to connote such welfare as consists in protection from foreign and domestic enemies. It was a familiar phrase, already used in the Articles of Confederation of 1777, in which the states expressed the purpose of their union thus: " . . . for their common defense, the security of their liberties, and their mutual and general welfare"; and certainly the Confederation had not taken these words as giving it license to go beyond its few enumerated powers.

It is equally certain that representation of the carefully limited powers of the new government played an important part in persuading the states to adopt the Constitution—and a good deal of persuasion was necessary. In the *Federalist* (number 41) James Madison answers the objection of some opponents of ratification who were saying that the "general welfare" clause might empower the federal government to do practically anything. "No stronger proof could be given," says Madison, "of the distress under which these writers labor for objections, than their stooping to such a misconstruction"; and he continues by arguing that the statement of a general purpose, followed by a list of specified powers, cannot be extended to imply other powers than those specified. "For what purpose could the enumeration of particular powers be inserted, if these and all others were meant to be included in the preceding general power? Nothing is more natural or common than first to use a general phrase, and then to explain and qualify it by a recital of particulars." So far as can be discovered, the records show no case where any framer of the Constitution or any advocate of its ratification found in the "general welfare" clause any larger charter of legislative authority than that contained in the enumerated powers.

The courts have found a great deal more in it since. Whether or not it is true in any degree whatsoever that the power of the Supreme Court has been expanded beyond what is stated or implied in the Constitution, it is demonstrably certain that, by favorable decisions of the court, the powers of Congress and of the federal government generally have been vastly expanded beyond anything that was foreseen or intended when the Constitution was being framed and ratified. Some of these extensions of federal function have been so obviously in the public interest without adversely affecting any private interest that the question of constitutionality has scarcely been raised. Others involving party or class conflict have been bitterly contested and long deferred. Hence the "twenty-year lags," of which the President complains.

The adjustment of the functions of government to the needs of this generation has "lagged" because we have been trying to make those adjustments while keeping faith with a constitution framed a century and a half ago when those needs were not even dreamed of. As a result, we have done neither. We have tried to stretch the Constitution when we ought to have changed it. On occasion, we *have* changed it—often enough to prove that it can be done but not as often or as promptly as it ought to have been done. Half the confusion of our constitutional history and of our political situation results from efforts to put new legislative wine into an old constitutional bottle. The assumption of those who want the new legislation but are not willing to risk an amendment is that the Constitution is a rubber bottle that will hold anything the President and Congress may pour into it. If it does not, the blame falls on the Supreme Court.

The Constitution has stretched amazingly in the past century. Sometimes with ready compliance and sometimes with long and costly delays, the court has exercised its ingenuity in validating socially important legislation for which there was no constitutional authority except that loose interpretation of the "general welfare" clause which Madison condemned so roundly and soundly when it was used by the opponents of ratification. Unfortunately, this practice of reading into general phrases a meaning they were never intended to have is a knife that cuts both ways.

Under heavy pressure by interested parties, the "due process of law" clause in the fourteenth amendment has been put to obstructive uses that were far from the minds of those who framed and ratified that reconstruction measure.

This reliance upon the elasticity of general phrases in the Constitution, sometimes to extend the legislative power and sometimes to obstruct it, is what has often made the question of constitutionality so controversial and speculative. It is the very thing that has produced the condition against which the President protests—that the Constitution is considered "a lawyer's contract" rather than "a layman's document." If it is to be thought of as a layman's document, then it must be treated as a document that means only what it clearly says, and not as one from which any desired meaning can be wrung by putting sufficient pressure upon the Supreme Court, whether from the executive or from public opinion. And if the Constitution, interpreted in this rather literalistic but thoroughly commonsense fashion, as meaning what those who wrote and those who adopted it obviously intended it to mean, does not mean what we want it to mean now, the only honest course is to try to change it.

It is not easy to amend the Constitution. One of its defects is that amendment is too difficult. It would not be a constitution at all if it were as easy to amend it as to pass a law. Still, it is too hard. To require two-thirds of both houses of Congress to propose an amendment and three-fourths of the states to ratify it, is to put change under too heavy a handicap. One evil consequence of this is to create the impression that amendment is practically impossible. History does not support this belief, but the legend is widely current. It furnishes an excuse in the minds of many liberals for stretching the Constitution to cover whatever they think ought to be done, for berating the Supreme Court as an obstacle to progress, for packing the court to make it pliable to popular or presidential pressure, for harboring confused ideas about the relations of the three branches of government to each other.

As a bold but necessary stroke to save constitutional government, we propose that the amending clause of the Constitution be amended by substituting "two-thirds" for "three-fourths" wherever that phrase occurs in Article V. This may or not be politically possible at the present time. We are merely saying that it is the thing that ought to be done. Sometimes it is politically wiser to attempt the fundamental thing that ought to be done than to dally with piecemeal and opportunistic policies that are wrong in principle and doubtful in result.

The method of stretching the Constitution, whether with or without court-packing, by using the "general welfare" clause as the justification for whatever Congress or the executive wants to do, has already been carried too far. To carry it farther means to have government virtually without a constitution. To keep the federal government faithfully within the limits set for it one hundred and fifty years ago in the matter of social and economic legislation, would gratify the reactionaries but it would be the prelude to disaster. To adopt some specific amendment enlarging the government's powers might serve the immediate need. But to propose, first of all, an amendment to the amending clause would be to take a step toward making the Constitution the more flexible instrument that it ought to be, while preserving its indispensable value as the conservator of our heritage and rights; and it would be the most sincere expression of a determination to protect and defend the Constitution and at the same time to go forward.

The Catch in Humility

EDITOR THE CHRISTIAN CENTURY:

SIR: May I confess a difficulty which I have long felt? If I am to believe my spiritual guides, I ought to aim at humility. Yet if I am humble, and know I am humble, they tell me that I am not humble at all. The only really humble beings are those who do not know they are; and indeed the most magnificently humble beings are those who declare that they are monuments of pride and arrogance! The saints are always the chief of sinners.

But I am still told to aim at humility. Therefore I must aim at something, and if I attain it, I shall not know that I have attained it. And if I have not attained it, I may say that I have! I must set out for a certain address, and if I arrive I shall not know that I am there, but on the contrary believe that I am in an entirely different place. I set out for New York and believe myself in the end to be in San Francisco; but all the same, though I do not know it, I am in New York. If I believe I am in New York, I shall really be in San Francisco.

There are other catches in this ordering of life. It is quite possible to be proud, and to veil pride under the guise of humility. When it is said that the devil's "darling sin" is "the pride that apes humility," it will be agreed that the devil has a true discernment of what makes a great sin. When the preacher gives all the glory to God, he may be speaking truthfully or he may be disguising his pride.

What am I to do about it? When my guides tell me to put on the "apron of humility" (one of Dr. Moffatt's fine renderings) I must needs hear them. But I must guard against thinking that I have attained or against being proud of my humility, and I must guard against the "devil's darling sin." But I seem to need something more than counsels to seek humility.

The answer to this as to other problems would seem to be reached by a reconsideration of the entire personality in the light of the Christian faith. Or, in short, I must repent. To quote Mr. Chesterton: "The ultimate psychological truth, the foundation of Christianity, is that no man is a hero to himself. Cromwell, according to Carlyle, was a strong man. According to Cromwell, he was a weak one." And this is because the Christian man adjusts his life not to any standard current among his fellows, but to the holy Lord. Without him and apart from him he has nothing and desires nothing. Such a man will fall many times into pride, but he will not remain there.

It would appear to be the wise course to take the question whether we are humble or not in our stride. Let humility come as a product of faith; let pride vanish as a substance foreign to faith. Or, in other words, to set and keep that Other always before us. And if we are left in the end with the paradox with which we began, then for our comfort we can remember that it is not the only paradox in our faith.

Ever your humble servant,

QUINTUS QUIZ.

Is the National State Obsolete?

By Ralph A. Norem

SINCE the days when Martin Luther asserted the divinity of states in order to provide a theoretic basis for secular intervention in his behalf in his struggle with a divine church, national states have been able to lean heavily for support upon their state churches. The disintegration of the medieval unity in both state and church resulted in the emergence of the national state and in the creation of the state church within the framework of the body politic. Nationalism in politics and denominationalism in religion emerged at the same time and as a result of the same social forces. Their emergence marked the political and religious changes which put an end to the medieval and ushered in the modern period in Europe. The membership of the church was practically coextensive with the membership of the state. The state church became a tower of strength to its national state. When the United States emerged as a state during the years which followed 1776, no state church was created in it. No such church was possible. Its citizens were drawn from too great a variety of political and religious backgrounds to make it possible. But here, as in Europe, organized religion became a firm supporter of organized government.

The existence of nationalism in politics and of denominationalism in religion is coextensive with the whole period of modern history. Throughout this whole period the national state has continued to remain the dominant political fact in modern society, and the most powerful of all social organisms. It is more powerful even than the church, and in this it presents a sharp contrast to the relative strength of church and state in medieval Europe. Then the church could force the state to obey its will. It is now the state which can and does command the highest loyalty of the millions who compose it, including the church members. When the state commands its subjects to hate, they hate, the church members along with the rest. When it commands them to destroy, they destroy. When it commands them to kill, they kill. It is only infrequently that anyone, in obedience to what he presumes to be a higher will (such as he may find in the Sermon on the Mount, for instance), disobeys the command of the state. He then becomes subject to the severest punishment. He may even be socially ostracized, for he has committed the most heinous of all modern sins. He has failed in his patriotism to his state.

State Dominates Church

Since the days of Martin Luther, in the United States as well as in Europe, the churches have accepted the state. Here as elsewhere, they have proceeded smugly upon the assumption that, as Justice Sutherland worded it in the Macintosh case, "unqualified allegiance to the nation and submission and obedience to the laws of the land, as well those made for war as those made for peace, are not inconsistent with the will of God."

It seems, however, that in the light of their rising social vision, it will now become necessary for the churches to re-examine the state. The national state is not now an adequate agency for solving the basic problem of government. It is now an obsolete institution. Whatever utility it may have had disappeared in the technological revolution in the production of power which began when James Watt perfected the steam engine in 1769. And as to its ethical validity the editor of The Christian Century in giving expression to a widely felt conviction asserts that "the kind of world in which we live requires us to do things which contradict Christ's teachings." The national state is integrally a part of that world.

It is perhaps axiomatic that there are two and only two factors in production, labor and land. Human effort, applied to the land and its resources, produces. Nothing else does. This basic fact is not altered by the creation of the machine and the mechanical production of power. The machine is itself the product of human effort applied to the land. After its creation it is useless without direction. The basic human problem remains what it has ever been. Man extracts from his physical environment the means whereby his life may be sustained and enriched. His primary material interest does not vary with time and space, the measure of his access to the land and the products of the land. The technological revolution did not change the nature of the basic human problem. It merely changed the instrumentalities whereby it was implemented. Prior to the revolution human effort was applied directly upon the soil with the aid of simple tools and elemental sources of power. After the revolution it was applied increasingly through the agency of machines with the aid of mechanical power.

Failure in Adaptation

The national state is possessed of great virility, and it has tremendous sources of power at its command. It has sought vigorously to adapt itself to the new situation created by the machine, but it has not succeeded in doing so and it is becoming increasingly clear that it cannot do so. It is the presence of engines and machines which most sharply distinguishes modern Western culture from the cultures of other times and places. Machines are built primarily of iron. They are driven for the most part with the various hydrocarbons, with coal, petroleum and natural gas. No people has or can build a great industrial civilization without direct and easy access to an ample supply of both coal and iron. Prior to the technological revolution, the resources with which man was concerned were such as were available in the soil and on the surface of the earth. The revolution directed his attention also to mineral resources which could only be supplied in adequate quantities from sources deep within the earth. These needed minerals are not evenly distributed over the earth. Large deposits are concentrated in certain localities. Wide areas elsewhere are devoid of them altogether. Besides creating a demand for mineral resources hitherto unused, the technological revolution created a new demand for raw materials available on the surface of the earth. That rubber has its uses, for instance, has been known for a long time, but it became a raw material of the first importance only when

needed for automobile tires after the turn of this century.

There are now some two billion persons (more or less) inhabiting the globe. A variety of historical and geographic forces have combined to scatter this population over the whole surface of the earth. Prior to the technological revolution it was possible for an individual to satisfy his needs from his immediate physical environment. He cannot do so fully now. The distribution of the minerals and resources does not in any way correspond to the distribution of population over the earth. If the needs of the two billion are now to be fully met, they must have access to the minerals and materials of the world as a whole.

Relationship of People to Land

It is the primary function of government to determine the relationship of population to the land and to the products created by the application of labor on land. The state creates law, and by means of law it determines what belongs to one individual and what to another. The access of any individual to the land and its products thus rests upon a legal right. This is by no means the sole concern of government, to be sure, but it is and has always been its primary concern. In the last analysis, government is primarily concerned with determining who is to get what.

The problem of government was comparatively simple of solution in a self-sufficient agricultural community. It was a problem, merely, of maintaining a reasonably equitable balance between the people of the community and the soil they inhabited. Japan, for instance, prior to the coming of Commodore Perry in 1853, constituted such a community. Agriculture was the principal economic activity of the people. From 80 to 85 per cent of the population depended solely upon agriculture for support, either directly as farmers or indirectly as members of the two privileged classes, the daimyo and samurai. Industry was in the handicraft stage, and much of it was done by the farmers themselves in their homes. In fact, many farmer families constituted self-sufficient economic units in themselves. They neither bought nor sold. There were artisans no longer attached to the soil, who were wholly dependent upon their small workshops for support, but these constituted only a small portion of the population. There was practically no trade or communication with foreign nations. Industry drew its materials from the soil of the country to supply food and clothing, to build and equip the home, and to satisfy the desire for beauty for those who could afford it. The task confronting the Tokugawa government was very simple. It had merely to maintain the existing equilibrium between the people of Japan and the soil of Japan. This function it successfully performed. For the two and a half centuries of the Tokugawa regime Japan fought no foreign wars, and had no major domestic disturbance of any kind.

Problem Becomes Complex

When a state was transformed by the technological revolution from an agricultural community to an industrial state, the problem of the government, though unchanged in nature, became vastly more intricate. It ceased to be a problem, basically, of determining the relationship between the people of the state and the soil of the state. Formerly government was concerned with providing a legal basis for access to the land and the products of the land within the state. Now government was confronted with the problem of providing a legal basis for access to land and to products of the land outside the boundaries of the state.

Again Japan may be taken as illustration. In no other large community is the line so sharply drawn between the old handicraft and agricultural stage and the new industrial stage. Closed and almost hermetically sealed to contact with the outside world for over two centuries, Japan was rapidly opened to the penetration of the culture of the West after the Perry mission in 1853, and found herself plunged precipitately into the cauldron of an alien civilization. The people of Japan made the discovery that the peoples of the West were far in advance of themselves politically and industrially and immediately began taking steps to place themselves in harmony with developments in the West. They scrapped the shogunate, abolished feudalism, restored the emperor, and proceeded to reorganize their political institutions on the model of the modern Western state. They also imported the machinery of the West and began to build an industrial civilization of their own.

Nationalism Requires Imperialism

During the Tokugawa regime, the presence or absence of coal and iron was a matter of slight concern to either people or government. With industrialization the demand for them became a matter of the first importance. It was then discovered that Japan was inadequately supplied with both. The coal deposits proved to be inadequate in quantity, poor in quality, and difficult and expensive to mine. The iron ore reserves were estimated at 80 million tons, an insignificant figure. In a normal year in the United States from 30 to 75 million tons are produced. Japan today has a large population residing on a small area which is inadequately supplied with the mineral resources demanded by modern industry. She produces hydro-electric power and raw silk in quantity, but every other basic necessity for the maintenance and expansion of her industrial civilization must be imported. She must secure access to an adequate supply of coal, iron, petroleum, wool, cotton, rubber, etc., from sources outside the state. She must also secure access to an adequate and expanding foreign market to pay for the needed imports.

Japan is cited by way of illustration only. An expanding Western culture brought the Western national state and the Western capitalist motivated machine to Japan. The combination of nationalism in politics and capitalism in production has not succeeded anywhere in solving the problem of man's access to the resources of the earth which he must have to live. It has not done so in the West, and it has not done so in Japan. Although Japan rests upon a more insecure economic foundation than any other great power, the difficulties which beset the Japanese government are present in the other states as well.

In every country, industrialization created a demand for minerals and raw materials not available within the boundaries of the state. The state was confronted with the problem of securing and legalizing the access of its population to these needed resources. It did so by the only means at its disposal, imperialism. By imperialism is meant government control extended beyond the boundaries of the state, and as so defined is no new phenomenon in human

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affairs. But there is a phase of imperialism that is new, and that is the control extended in the interest of adapting the national state to the rising demands of industrialization at home. This new phase of imperialism is at once the most acute problem and the most disturbing factor in modern times, and the most potent of all modern causes of war. It is an attempt by a state to eliminate competition by securing economic self-sufficiency for itself, but the resources demanded by modern industry are so distributed as to make self-sufficiency impossible. It happens that 99 per cent of the world's rubber, for instance, is produced in the tropical Far East. It is quite impossible for all states to acquire territory which would permit all of them to supply their own rubber needs from territory under their jurisdiction. It is quite impossible for any state to become self-sufficient. The national states, in their effort to secure control over needed sources of supply or markets, necessarily compete with one another. Several states sometimes try to get control of the same thing, and thus arises the increasing need for powerful armament.

Nationalism in politics became united to capitalistically operated industry and flowered into imperialism which brought in its wake as the instrument of its implementation vastly destructive and ever increasing armament. The whole of mankind is now living in the shadow of a permanent threat of war.

Yes, nothing can be more apparent than that the world in which we live requires us to do things which contradict the teachings of the founder of Christianity. Christianity asserts the fatherhood of God and the brotherhood of man. We are all regarded as members of one great human family and are bidden to love one another. But we do not love one another. We can't. We are not members of a great human family united by the bond of a common interest. We are members of sovereign, self-conscious, bellicose, imperialist states.

Spain's 'Holy War'

By Roy Temple House

NATIONS, like individuals, suffer a great deal from over-officious neighbors. Despite the fact that meddlers, national as well as individual, have had their fingers pinched in other people's doors again and again—think of Prussia in the era of the French Revolution, or of several would-be correctors of Russia in the early days of the Soviet Revolution—most of your acquaintances and mine have a solution for the Spanish imbroglio at this moment. I know a number of devout Catholics who are sure that the Lord has spoken in Iberia, and that he has commissioned them to serve the cause of the ineffable Franco with every means at their command. And I know a larger number of uncompromising radicals who are quite ready to swallow the organized sadism of the Barcelona Reds and all the incomprehensible cruelties and follies of the loyalists throughout Spain, because they believe it the duty of all lovers of justice to combat the vested interests by fair means or foul.

Crusaders on Both Sides

Apostles, crusaders, on both sides. American conservatives and American radicals—and it is much more serious in other countries—preaching with equal conviction what Jacques Maritain calls a "Holy War." Some of them have some first-hand information about the situation, a good many of them have read only one side of the question, and a discouragingly large number have taken no trouble to inform themselves at all. But even the best informed and the shrewdest of them usually lend a greater degree of credence to reports of Franco's excesses, or of strife and intrigue in the inchoate aggregation that are supporting the status quo, than they do to news that fails to fit their *a priori* stand. It is discouraging that the word "prove," which once meant to "test" (Saint Paul urged the Thessalonians to "prove all things"), has come to mean to "establish," to strengthen a position already assumed. Of partisans we have plenty; the open mind is sadly rare.

One of the wisest words that has been spoken in the matter is Jacques Maritain's warning against the tendency to make of this fratricidal quarrel a "Holy War." The clear-headed and generous Catholic philosopher writes in the French fortnightly *La Nouvelle Revue Française,* and his plea should be broadcast all over the world. Maritain deserves credit and sympathy. It must be extremely difficult for him, one of the most respected and influential of all Catholic laymen, to stand so firmly against the frequent Catholic tendency to identify the cause of Franco's mercenaries with the cause of the church. The situation of the neutral in any period of violent excitement is extremely painful and difficult. The partisan always has a certain number of admirers and followers. The neutral, except among the tiny minority who keep their heads, has only critics and contemners. Each side identifies him with the enemy. Maritain, the finest and most consistent of French Catholics, has been accused of disloyalty to the church. But convinced as he is that supporting the church in unchristian conduct would be the most heinous and disastrous disloyalty to her, he stands firm in his contention that the church of Christ must not and cannot approve cruelty, violence, trickery, corruption, even though her enemies wield the most villainous weapons against her.

Maritain on 'Holy Wars'

"If my kingdom had been of this world," said Jesus, "then would my servants fight so that I should not be delivered to the Jews." "It is," exclaims Maritain in one of his Gallic flights, which may strike an Anglo-Saxon as a little quaint but which are nevertheless generous and beautiful with the beauty of absolute truth—"it is as if the bones of Jesus, which the executioners on Calvary could not harm, had been broken on the cross by Jesus' own followers." And he declares elsewhere, with brave defiance of

the apologists of expediency, in the church and out of it: "Sin remains sin, and grows greater during such periods, and the horror remains, and the despair of men and their suffering, and each single tear and each single cry elicited by injustice; these things may be overruled for good ends (that is why Jesus died), but they cannot be blotted out, they can never be blotted out, never! One forgets that the errors and the crimes, the lies, the cruelties, the follies, and all the 'realistic' apparatus of sinful expedients which are expected to accomplish a good purpose, to which men resign themselves with the touch of satisfaction that a 'superior' soul feels in its 'superiority,' have had the largest part in bringing Christianity to the pass she is in today, and to the misery that is visible in civilization everywhere. Christianity must be restored by Christian means, or it will never be restored at all."

Maritain has a great deal that is shrewd as well as generous to say about the Spanish situation, but his main conclusion is valid for a much larger area than Spain. "Holy Wars" are an anachronism, since church and state have separated, even if they were ever anything but an irreconcilable contradiction in terms. Maritain, be it understood, is not a pacifist, but he is a responsible thinker and an honest man. He is not sure that there might not some time or other be a just war (although he clearly does not list the Spanish war in any such category), but he finds in the conception of the "Holy War" the subtlest and most dangerous of poisons. And his fears are warranted. Not many men, as individuals, are willing to commit murder, but whole nations, when assured by their leaders, secular and religious, that they are fighting the cause of Jehovah, will become active parties to the most horrible collective crimes.

'God of Battles' not Invincible

In the year 1916 a saintly old German Baptist preacher, one of the kindest and gentlest natures I have ever known, assured me that Germany was invincible because she was fighting at the behest of the God of Battles. A year later we ourselves had become Germany's antagonists and were blowing Germans into eternity to "make the world safe for democracy"—a sacred purpose, a "Holy War" on both sides. Germany, in spite of Pastor Fluegge's pious confidence, proved to be somewhat less than invincible, and we Americans did not succeed in making the world safe for democracy. For "Holy Wars" have another serious fault besides being wrong. They don't get across.

If either the loyalists or the rebels win in Spain—that is, if they go on fighting till one side is completely exhausted and the other side still has life left to gasp "Victory!" then Spain will have nothing to look forward to but hatred, vengeance, and the seeds of another civil war. There might be some arrangement short of mutual extinction which would enable Spanish conservatives and Spanish communists to live together again in some degree of harmony. There are contemptuous maxims belittling compromise, but compromise is the *sine qua non* of life with opinionated neighbors. Jesus knew it, and he warned the multitudes who came to hear him on the mountain: "Agree with thine adversary quickly, whiles thou art in the way with him"—before the two of you have gone so far that agreement is no longer possible. Woodrow Wilson's much-sneered-at phrase, "Peace without victory," names the only peace which can be lasting. There may be a solution for the mutual hatreds of nations and classes. But that solution is not war.

Holy peaces, holy truces, yes. The "Truce of God," in the Middle Ages, no doubt accomplished something. But holy wars, to put it bluntly, are the bunk.

Religion in Today's Art

By Ray M. Johnson

DURING December, 1936, the American Artists' Congress sponsored thirty simultaneous exhibits in cities scattered throughout the United States, and later a jury of thirteen eminent artists selected the one hundred best pictures from among those thus displayed. These hundred prints, which may now be seen in libraries anywhere,* make it possible for a large number of persons to see first-hand what is going on inside the mind of today's artists.

So far as religion is concerned one's first impression on looking at these pictures would probably be that, save for two satirical treatments and a few church steeples scattered here and there, it is not touched at all. But further reflection discloses that it is only the traditional religion of the Renaissance artists that is absent. A religion concerned with the sufferings and problems of the people, a religion scorning sham and pretense and hypocrisy and the false gods of progress, is to be found in almost every picture. These prints are socially minded; they are concerned with people rather than with still life; with common people rather than with "important" folk; and with these common people about their work—or facing the lack of work.

I

Life in the streets is represented sixteen times; life on the farm at least twelve times; living conditions in mining towns and in the mines seven times; life along the waterfront seven times; and conditions in the mills or in mill towns three times.

One looks in vain for pictures of apples and flowers, but finds everywhere dust-ruined farms, deserted mining camps, and similar items of social significance. One can almost hear the jangle of the streets in Lewis C. Daniel's "Criers in the Wilderness," and one gapes with incredulity as the woman in Larry C. Rodda's "Story of the Flood" tells what happened when the river hit their home. And speaking of reactions, Hugh C. Miller's "Gossip" gives one an almost violent hatred of a practice as ugly as his picture. One regrets that only thirty copies of this striking aquatint were struck off. It ought to be enlarged a hundred-fold and spread on every billboard in the land.

Of the one hundred prints, eighty-five are pictures of people; and of the fifteen still life prints at least ten, either by their titles or content, have a recognizable social message or meaning. Only six of the hundred show people at play—a vivid commentary on the serious import of the collection.

There are pictures of farmers and farmers' wives, of stevedores, of mill workers, of miners and their wives and

*America Today, A Book of 100 Prints, Equinox Cooperative Press, $3.75.

children, of construction workers digging deep into the earth that subway trains might roar along with more workers aboard. There are brick makers and cotton pickers and market gardeners; and there are fishermen and stokers and miners, yes, and the unemployed. There is a young bootblack, trying to earn nickels for the support of his younger brothers and sisters, but haunted always by a fear of the law that wants to charge him for a license. There is a mountain woman carding wool, a peasant woman with great feet trudging barefoot to the fields, a tired mother flopped down with her baby by a wash tub, herself asleep.

II

Satire plays an important part in these pictures; and sometimes one hears the prophetic denunciation so often characteristic of great religious leaders in our own and earlier times. Progress, traffic control, "the American system," the idea of a land of plenty, gossip, dumb detectives and war—these are held up to unmerciful scorn. At least two of the pictures eloquently plead for peace while they satirize war. "Veteran," a woodcut by Irving Marantz, shows so vividly the personal cost of war that one resolves to work with renewed energy for peace. And Morris Topchevsky, with his aquatint, "In Times of Peace," shows people haunted always by the vision of marching armies—shaking the fist at that vision, yet shrinking from it in perpetual fear.

"Land of Plenty" by Lucienne Bloch cleverly conveys the suggestion of industrial and agricultural abundance by showing power lines running through a field of tall corn; but trudging along a road and shut out by a barbed wire fence from the plenty which is not theirs, go four hungry, gaunt forms.

Honoré Guilbeau levels another thrust at the land-of-good-enough in his "Behind the Band Wagon." It is presidential election year. Down the street goes the parade of one major party, with such slogans as "Back to the Constitution" and "Why Make America Over?" while on a vacant building is a huge banner of the other major political party, featuring the words: "He Saved Your Home." But down a side street, behind the parade and past the sign, go two poor people, their scant possessions piled with evident haste into a cart, leaving the tenement from which they have been evicted and going—where?

Yes, going—where? That question stares one in the face from below a Rockwell Kent drawing of two young hitchhikers, a boy and a girl, seated on their luggage and waiting along the road. He calls the picture "And Now Where?" One feels the urgency of that question, and feels too that religion, no less than art, must be concerned with its answer.

III

Here, then, is not the religion of shrines and saints and holy men and ritualistic pomp; here is the religion of concern with all human need. As such, these prints by today's artists constitute a challenge to a religion of escape and at the same time express vividly the religious vision which churchmen increasingly are seeing of an order of justice and peace. The contrast between these prints and the paintings of Leonardo and Tintoretto is the same world of difference which separates Carl Sandburg's throbbing new book of poems, *The People, Yes,* from Tennyson's *Idylls of the King.* One gets from looking at these pictures a down-among-the-people feeling; and one concludes—a bit uneasily, perhaps—that the church would do well to catch the social vision of today's artists.

Religion must be concerned with the daily life of the people and their real problems, just as art, as represented in this collection of prints, is concerned with these things; and as art has turned in recent years from being an esthetic experience of the dilettante to being a medium of social idealism, so religion must cease being a matter of the cloister and become concerned with the shop and farm and mill and office. One remembers in the play, "Seventh Heaven," that challenge to the priest: "Open the doors of your church and let God out among the people!" Today's art, by its own full-bodied social consciousness and its sympathetic concern for the people's problems, issues that challenge to religion.

VERSE

When Wild Geese Depart

WILD geese in the dawn . . .
Wings black against rose-silver,
Forging on . . . and on:
An open feather fan
Tapering to the dauntless
Bugler in their van.

Now the probing eyes
Lose the migrant flock,
Yet for long the cries
Echo from remote
Mist-blue distances,
Note by haunting note.

As certain their return
As arbutus to woods,
A first uncurling fern.
Then why, why, should the heart
Like to break from loneliness,
When wild geese depart?

ETHEL ROMIG FULLER.

I Have Raised Dream

I HAVE raised dream from dross, and out of stone
I have lured music; I have sought and found
The fiery bush that sprouted from the ground
Where no root reached to water; I have gone,
Sometimes in company, sometimes alone,
On far, forbidden roads; I have heard sound
In silence to stir me and astound
My senses, till my head rang with clear tone.

And always walls must open gates to me,
When I come seeking for a way to go;
Forever, just ahead, discovery
Provides me truth, until at last I know
There is no crown to wear but consciousness,
There is no wealth to touch but loveliness.

CARL JOHN BOSTELMANN.

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OCTOBER SURVEY OF BOOKS

History Pointing to the Future

AN ECONOMIC HISTORY OF THE MODERN WORLD. *By Harry Elmer Barnes. Harcourt Brace & Company, $5.00.*

ECONOMIC AND SOCIAL HISTORY OF MEDIAEVAL EUROPE. *By Henri Pirenne. Translated from the French by I. E. Clegg. Harcourt Brace & Company, $2.00.*

BOTH these books look back to contexts apart from which their meanings are necessarily somewhat obscure. Harry Barnes, in preparing his economic history, has drawn largely upon the ideas and data of his magisterial *History of Western Civilization.* The same attitude underlies both works; the encyclopedic knowledge, the flexible common sense, and the intransigent faith in freedom which made the *History of Western Civilization* a high achievement in the liberal writing of history also ruled the composition of the economic record of the modern world. Withal, the book serves as repetition and amplification of sections of the older work; it adds neither new knowledge nor new perspectives. That Dr. Barnes should have felt the need of so soon writing, and his publishers been ready to speculate on the possible profits of so soon publishing, a job so costly to manufacture, testifies to what degree the preconceptions of our time are rooted in the economic vocation, so that writers of the "new history" automatically draw the categories of their philosophy from the passions and patterns of economic behavior.

The publication, in a separate book, of an English rendering of Henri Pirenne's section of the great *Histoire du Moyen Age,* which he did in collaboration with Henri Follicon and Gustave Cohen, is but another witness to the influence of these preconceptions. Not that *The Economic and Social History of Mediaeval Europe* does not stand alone as a book rich in all the excellences we have learned to expect from its author—especially the urbanity, the historical caution, the feeling for meaningful detail—such as do not usually go with the employment of the categories proper to the dominant conventions of the contemporary treatment of the past. It does so stand. But the unpublished context gives this material another flavor and intent.

Harry Barnes' book should automatically be taking its place as an indispensable American students' handbook of economic history. If it has a philosophic fault, it is, to me, that it accepts too readily and employs too uncritically the strictures upon capitalistic society of such writers as Sombart, Weber and Veblen. There are data to show that these strictures are far more rationalizations of prejudices than analyses of trends: the Germans, especially Sombart, being moved by a nostalgia for an aristocratic past, and Veblen by a hatred of an unsuccessfully democratic present. Against such rationalizations Pirenne comes as a sanitating influence. Dealing with a period of recent years much beglamoured and distorted by wish-thinking, he shows what contrasted forms and trends in fact did spread and confront each other through the medieval economy; how the recovery of civilization—from the ninth century on—was a function of its commerce, its commerce a function of its towns, its towns the creation of the free energies of masterless men—that is, men compelled to the development and exercise of both the personal and the associative "capitalist" qualities. When these were subdued and policed early in the fourteenth century, "the economic front was stabilized." The regime of the craftguild set in; "the consumer was completely sacrificed to the producer; protectionism and mercantilism replaced the relatively free trade of the time of growth, and king or prince was turned to for help against the power and privilege of the practically sovereign mediaeval city." The state, embracing many such cities, each competitive toward the others and the countryside as well, began to figure as the object of a larger loyalty—the promise of peace, justice and public safety.

It could be argued that the process then began to repeat itself on a larger scale of the state; that modern economic history exemplifies, in the patterns of its own techniques of commerce, credit and industry, the struggles of free trade with monopoly, of the imperialisms and autarchisms of competing sovereign states with cooperative internationalism. And it could be argued that precedent favors cooperative internationalism. Harry Barnes appears to have considered the possibility and dismissed it. The future, he says in his vague concluding paragraph, holds "something new . . . something far better or far worse in a material way than anything experienced by civilized nations in the history of modern time," but the thing he definitely and positively predicts is the doom of liberalism and "a death battle between fascism and communism" in the near future.

I do not share this low opinion of mankind. I do not find actual fascism and communism so different from one another that the victory of those who call themselves communists will be any more hopeful than the victory of those who call themselves fascists. The basic competition is that which gathers autarchy and totalitarianism, of whatever sect, on one side, and economic mutualism or free trade and individualist democratic internationalism on the other. The issue is between militarist speculative production of "planned" totalitarian economics, which uses the individual consumer as a mere tool of the producing mechanism, and free consumer cooperation which puts production in the power of the consumers organized as such. The latter alternative has its own case in history. It is so much closer than its rival to the psychophysics of human nature that I believe its chance of victory to be greater, even in the near future.

H. M. KALLEN.

Are Introductions Obsolete?

AN INTRODUCTION TO THE NEW TESTAMENT. *By Kirsopp Lake and Silva Lake. Harper & Brothers, $3.00.*

PROFESSOR and Mrs. Lake collaborate in offering a manual Introduction to the New Testament which is designed to lay a foundation for modern study. However, references to other work on the subject includes technical studies in languages other than English. The writings of the New Testament are considered in relation to the early Christian movement; Part II consists of essays on the background of the New Testament.

The objectives of the handbook are admirable. However, it is regrettable that they are not achieved. It must be confusing to the student for whom it is primarily planned to find the New Testament documents treated in a curious order: the Synoptic Gospels, John, Acts, Paul's letters (themselves in a curious order), the Pastorals, Hebrews, Catholic Epistles and Revelation. It is a detail that this requires him to begin with books which were not the earliest written. The serious point is that he must discover for himself, if he can, the place of a given writing in its historical development. For example,

when he studies Paul he must place each letter in its sequence, locate it chronologically, and discover how each fits into the developments in Christianity which produced it. Often important books, e.g., the Pastorals, are treated so briefly that the student can hardly be expected to derive from this Introduction what he must have if he is to understand them. It is disconcerting, after studying the later books of the New Testament, to come to the Apocalypse, as though it were final.

It seems to the reviewer to be a defect that the approach is from the books as they stand, and through the traditions about them, rather than from the situations in which the books had their rise. At times there is an incongruously modern perspective; e.g., it is remarked, in the nine lines allotted to Philemon, that the letter no longer has any importance, since slavery has been abolished. Again, in the discussion of routes in Paul's travels, one is told that "the land routes from Beroea to Athens (except by train) are to be avoided"—this might be relevant in a "Baedeker," but it is several centuries too late to have any place in an Introduction to the New Testament.

Doubtless it is always invidious to question selected references to literature. But much of the secondary work cited is old; the positions taken are far from contemporary. Recent work on the Gospels, for example, is not ignored, but the viewpoint expounded is hardly other than classical source criticism. Sometimes the ignoring, if not the ignorance, of recent studies is open to serious criticism; when Ephesians is treated it is said that "a new English commentary which will really deal with the critical problems of the epistle is desirable." On application I shall be glad to cite to the authors at least one which is already available.

There is considerable carelessness in the printing of proper names and titles of books. Appendices are included; some of their data are, others are not, valuable. Questions are appended; I cannot refrain from challenging the propriety of such as this: "How can we account for the unsatisfactory end of Acts?" It is the purpose of an Introduction to place the student in the situation of the New Testament books; questions asked from a modern scholar's viewpoint are hardly in place.

There is a current impression that the day of standard Introductions is past. It does not appear that the present work will prolong it.

DONALD WAYNE RIDDLE.

What Is the Atonement?

THE DOCTRINE OF THE WORK OF CHRIST. *By Sydney Cave. Cokesbury Press, $2.50.*

CHRISTIANS agree that the incarnation is the most important event in the history of the world. Through it God in Christ redeemed man from sin and made possible the resumption of the harmonious son-father relationship which had been severed by sin. But this belief merely sets the problem for the doctrine of the atonement. Precisely what did Christ do? From whom did he redeem man? Was it the devil? Or the law of righteousness found in the old covenant? Or the outraged honor and justice of a God of Love whose confidence, trust and laws had been betrayed and violated?

Historically speaking, the answers given to these questions have been far from unanimous. Every significant Christian thinker has wrestled with them. Beginning with "some New Testament interpretations," Principal Cave brings within the compass of this volume the opinions of more than forty of the pivotal thinkers of the Christian tradition. Origen, Tertullian, Augustine, Anselm, Abelard, Aquinas, Luther, Calvin, Schleiermacher, Ritschl, Barth and Brunner are among those called in review. Two books, *The Great Catechism* by Gregory of Nyssa (c. A.D. 335-395) and *Enchiridion* by Augustine (A.D. 354-430) are described as the most influential early interpretations of the work of Christ, the former dominating the thought of the Eastern church much as the latter did that of the Western.

The author feels that the wide divergences of opinion manifest among the theologians through the ages can be reduced to three general theories. First, the patristic view, variously called the "dramatic" and "classic" view, "which sees in it [Christ's work] a victory over the powers of evil, redeeming men from their tyranny." This view dominated Christian thought for the first millennium; hence the name. Second, the Latin theory, sometimes called the "objective" and "penal" theory, which "with Anselm, interprets Christ's work as the satisfaction of the honor of God injured by man's sin, or, with later theologians, as the expiation of God's judgment and wrath by Christ's vicarious punishment." Third, the moral or "subjective" theory, "connected with the name of Abailard, and common in modern theology, which interprets Christ's work as the revelation in word and deed of the forgiving love of God inspiring in us love to God and man." Dr. Cave points out that these types of interpretation are frequently "commingled" in many of the writings belonging to the three categories.

But the book is much more than a historical survey, although it is valuable as such. It opens with the incisive insight that "our treatment of any Christian doctrine is . . . dependent on our approach to the problem of theology," and continues by affirming that, for the author, "there are three moments in Christian theology: revelation, appropriation, intellectual interpretation." Revelation is the "given" in religious experience; appropriation is the experience of receiving the given; intellectual interpretation is the articulation of the experience. Revelation is ultimate; our knowledge of it is and always will be incomplete, though this defect can be remedied in measure by appropriate investigations. "Our appropriation of that revelation is likewise incomplete, being limited not by our own defects alone, but by the defects of our age and church. And the intellectual interpretations of that which is both given and received are necessarily transient and local. The most that we hope to do is to express the Christian message, in so far as we know it, in terms intelligible to our place and time."

The closing chapter is a brilliant exposition of the author's views. He rejects the second, the Latin or penal theory, because it makes Christ the victim rather than the victor and is thus contrary to the experiences expressed in the New Testament and other early interpretations. He rejects the third, the moral theory, because it tends to empty the Cross of significant meaning, its more popular form making it appear that Jesus was simply a good man who preached lofty ideals to bad men and came to a cruel end at their hands, the moral being that bad men should be ashamed of themselves and do better. Dr. Cave argues that although the form (devil, ransom, etc.) of the first, the patristic theory, is dead, its content is eternally true. The heart of the content is this: God's forgiving love manifest in Christ gives man the victory over the tyranny of sin. Our understanding of this is limited by our experience of its truth, our interpretations of it are always in need of revision and expansion, but the resplendent and ultimate meanings of God shine through it.

This reviewer cannot refrain from calling attention to the fact that Dr. Cave nowhere (not even in the bibliography) mentions Shailer Mathews' great book, *The Atonement and the Social Process* (published 1930), which is not only in sym-

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pathy with most of Dr. Cave's fundamental ideas on theological method and atonement theory, but which supplements his volume by presenting a much clearer account of the socio-historical backgrounds of the various atonement theories than our author does or tries to do. Mathews' book surely deserves consideration in the chapter dealing with "the modern period" since in addition to utilizing the method and findings of the social sciences it is one of the most challenging "intellectual interpretations" of the atonement in terms of the scientific mind-set of our day.

HAROLD BOSLEY.

Worship: A Catholic Interpretation.

WORSHIP. *By Evelyn Underhill. Harper & Brothers, $3.00.*

ONCE a twelvemonth or so, there comes to one's desk a book which prompts one to "go, sell all that he has," buy copies and give to his friends. At first scanning, Miss Underhill's *Worship* promises to prove such a pearl of great worth. For what is more needed in this day of widespread reaching out toward a renascence in worship than a single volume which shall gather up the quintessence of Christianity's vast accumulation of wisdom and practice on the subject? Where would one look more hopefully for this volume than to the notable "Library of Constructive Theology" which has already given us just such treatises on "God," "The Bible," "The Sacraments," "Forgiveness," etc.? And who is so well equipped for its authorship as Evelyn Underhill, certainly one of the foremost living authorities on the life of devotion?

Such a book Miss Underhill intends to give us. Her personal loyalty is frankly claimed by the moderate catholic tradition in the Church of England; but her desire is to examine Jewish, Orthodox, Catholic and Protestant cultus with equal sympathy in order that she may "show all these as chapels of various types in the one Cathedral of the Spirit, and dwell on the particular structure of each, the love which has gone to their adornment, the shelter they can offer to many different kinds of adoring souls." Her study is nearly equally divided between a history of the development of worship from its Jewish antecedents through the primitive practice of the early church and then on to its several great and enduring types—Western, Eastern, Reformed and Free Church—and a comprehensive examination of the basic principles and characteristics of Christian worship. (It may be noted that the logical order is, for some unaccountable reason, reversed; the systematic exposition precedes the historical survey. This is clearly a mistake. The reader is strongly recommended to read first the brief "Conclusion," then "Part II," and finally "Part I.") To this massive undertaking she brings both an impressive learning and an appreciative, one may almost say a loving, personal acquaintance with each of the diverse types of cultus reviewed.

The author is master of the literature of Christian devotion, its history, its theology, its liturgical forms. From none of it has she failed to learn something of importance. But it will give some hint of her controlling viewpoint if it is suggested that her great teacher has been the late Baron von Hügel. As with others who have fallen much under his spell, his gentle but commanding influence has pervaded not merely her thought but even its expression. In sentence after sentence, the ideas are Miss Underhill's own, the language is von Hügel's. For those who, like the present reviewer, regard the great Roman Catholic lay-theologian as the richest and most fruitful Christian mind of this century, this will be sufficient recommendation.

Indeed, here is a book of superlative stimulus and value. It will furnish an inexhaustible mine to those wishing to enrich both their understanding and their appropriation of the wealth of Christian experience. It is "must" reading for those who would deal intelligently with the problems of Christian unity in our day. And it is to be especially commended to any who find it uncongenial and who will be bored, if not repelled, in page after page by its phraseology and its liturgical and theological biases. For here, far better than in many volumes prepared for Oxford and Edinburgh, may be discovered the inner genius of whole branches of Christendom with which the typical American Protestant lacks so much as a bowing acquaintance. Only through deep immersion in the living currents of their devotional life can the issues of ecumenical Christianity be grasped.

Nonetheless, Miss Underhill has somewhat failed of her own high aim. And in two respects. Despite conscientious intention, she has not been able so to bring herself within Protestant worship as truly to weigh its meaning and its content. And she has not succeeded in achieving a sufficiently objective perspective toward her own tradition fully to sense its dangers and its perversions.

It is a basic thesis of the book that Christian worship in its total range and its adequate and trustworthy fullness always embraces two moments which stand in polar and complementary relationship—"sacramental and prophetic," "the free, enthusiastic unstylized group worship" and "the conservative church, organic, orderly, authoritative, embracing within her family life all types and levels of souls." This "double tradition" is traced back into Judaism in the contrast between Synagogue and Temple. More important, it is discovered as again differentiated in the early church—"the fresh, direct, filial, profoundly realistic response to God which was taught by Jesus or is derived from his spirit, and which we recognize in the Synoptic Gospels" and "the worship of the 'new community' for whom those Gospels were written . . . including thankful commemoration of his passion and resurrection, trust in his guiding spirit, adoring recognition —both mystical and eucharistic—of his unseen presence with the fellowship." The two are united in the preaching of the Word and the Sacrament. Here we are on familiar ground, following Troeltsch's perhaps somewhat overworked distinction of the "sect-type" and the "church-type" of Christian institution. It would be difficult to discover a more persuasive "both-and" rejoinder to the frequent antithesis of the two types:

> It is therefore of great importance that representatives of these contrasting forms of worship should learn to regard each other with sympathy and respect, and even to practise that difficult degree of generosity, which is willing to be taught by those of whom we do not quite approve. This will only be possible when there is a clear understanding of the part which each plays or should play in the total Christian response to God; and of the fact that this response cannot achieve its full and balanced reality and beauty, unless both order and spontaneity, liturgy and liberty, the ministry of the Word and the ministry of the sacraments, the work of the prophet and the work of the priest, give it of their best.

Had the author maintained this perspective throughout, we would indeed have had the "catholic" interpretation of worship desired. She does succeed in doing so through long and important sections of the book, most notably in the admirable descriptions and appraisals of the various branches of the Reformed and Free Churches. These chapters are among the most rewarding even to Protestant readers. But other sections betray a strange and inconsistent bias. Would Jesus have shared Miss Underhill's verdict on Old Testament religion? "It is not in the prophets' unbridled denunciations of ritual and constant opposition of the inward to the out-

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ward, but in the lofty and balanced theism of Deuteronomy . . . or those post-exilic Psalms which reproduce the liturgic spirit of the second temple that we find the true line of growth." Are the marks of original Christianity which all prophetic revivals seek to recapture merely, as she suggests, "enthusiasm, freedom, and personal spontaneity"? Could one who had taken the full measure of the spiritual reality and fruitfulness of the Society of Friends ever affirm dogmatically that ordered ritual or liturgy in which all present can take a real part is "a more complete act of adoration, more congenial to the Christian spirit, and also more efficacious for the common life, than the silent meeting"? The truth is, the book takes shape under two fairly distinct moods —the one that which is professed in the sentence from the Preface quoted above, the other that of the almost intransigent Catholic. To follow Miss Underhill's metaphor, the more important forms of Protestant worship are accorded places as "chapels of various types in the one Cathedral of the Spirit," but there can be no doubt that the main edifice and the high altar to which all should focus and which bestows on all their validity are not unnaturally reserved for the tradition of her own preference.

This becomes clear in the definition of Catholic worship:

> By catholic worship is meant the great central tradition of the Christian church, which has continued under a stylized form, and has developed under historical pressure, the essential elements of the primitive cultus; centered upon the self-revelation of God to man by the incarnation of his word, and the continuance of that revelation through the sacramental life of the church.

Miss Underhill is not blind to the dangers in ecclesiasticism and sacramentalism. Almost all of them are acknowledged—the debasement of symbols into idols, and of ritual into rote; the infiltration into the original Christian current of innumerable streams from primitive cultus, mystery religions, pagan faiths; the degradation of the sacrament of sacrifice into a cult of magic. But they are nowhere fully faced and courageously dealt with. Indeed, there is no real wrestling with the basic issues involved—the true relation of sense and spirit; the extent to which infiltrations from external sources have polluted the authentic Christian current; above all, the matters most at stake between Catholicism and Protestantism. It all comes most vividly to focus in the attitude toward Jesus. It is affirmed that his faith was formed by, and his loyalty was given to, the synagogue rather than the temple, that his most bitter denunciations were directed against the ritualists and ecclesiastics of his religion, that it is the free, spontaneous, prophetic strand in early Christianity which "was taught by Jesus . . . and which we recognize in the Synoptic Gospels." Yet the central and regnant place in his church is reserved for the worship which is acknowledged to stem from the Temple rather than the Synagogue, which is rooted in the ritualism and formalism he distrusted, which claims descent from the priestly and sacerdotal strands in early Christianity and which dismisses when it does not despise the simple, direct, evangelical faith, springing directly from his precept and example. The *reductio ad absurdum* is reached when the Lord's Prayer is discovered to be a formal, stylized schema, "constructed on a definite pattern" with its carefully balanced three sections and its introductory "three dispositions of adoration, oblation, and abandonment." It is a contradiction tragically familiar in Christian devotion. For Jesus' person, the most exalted station is demanded; the crucial burden of his conviction is brushed aside. "Why call ye me, 'Lord, Lord,' and do not the things which I say?"

There is still place for the long overdue and definitive treatise on Christian worship. Better still, were it not ungrateful when so good a gift is given to ask for more, if this volume could be recast by its author wholly within the perspective and mood of its finer passages. Meantime, the present edition is required reading for the intelligent Christian mind.

HENRY P. VAN DUSEN.

Guarded Defense of Mysticism

THE PHILOSOPHIC BASIS OF MYSTICISM. *By T. Hywel Hughes. Charles Scribner's Sons, $5.00.*

WHEN Principal Hughes retired last year from the Scottish Congregational College, and returned to his home in Wales, his going was a distinct loss not only to the Congregational fellowship of Scotland but also to the American students in the postgraduate school of theology in the University of Edinburgh. For while Principal Hughes rendered a much valued service to all the postgraduate students, it was particularly true that for more than a decade those Americans who came to Edinburgh for further study found him not only an inspiring lecturer but also a sympathetic friend and counselor in a place which sometimes seemed very strange indeed to them.

Such a retirement as his, however, has the peculiar advantage that it has provided him with opportunity to prepare for publication the material which he previously presented to small classes. It was while he was still lecturing that he published *The New Psychology and Religious Experience*. Now in quick succession we have had his *Psychology and Religious Origins* (reviewed in The Christian Century, Sept. 15, 1937), and *The Philosophic Basis of Mysticism*. The latter is based on the course in mysticism which was perhaps the most keenly appreciated of the various courses which Principal Hughes offered to his students.

Probably no phase of religious experience has been discussed in more contradictory ways than has mysticism. In general, the testimony of the famous mystics themselves is apt to be so replete with esoteric implications as to border on the incoherent at the very moment when it is supposed to be most convincing. As for the comments of those on the outside, they range all the way from the sympathetic interpretations of Dean Inge to the almost violent criticisms of Professor Leuba. So confusing is the divergence here that the student who lacks either the opportunity or the equipment to go into the subject profoundly is at a loss to know what to make of it all. Is mysticism the highest achievement of true religion? Or is it a psychopathic manifestation of sexual frustration? Are the mystics our most profound interpreters of religious truth? Or are they self-deluded enemies of all that is truly constructive in religion? Obviously the right answer to all these questions cannot be affirmative; yet the suggestions which they make are not the most extreme which one might find among the writers on the subject. What, then, is the ordinary student of religion to make of mysticism? Should he count it a thing to be reckoned with and a matter deserving of more investigation, or a thing to be ignored as off the main track of real religion?

For anyone who has even a mild interest in the subject, Principal Hughes' book cannot fail to be of value. It is a thorough attempt not only to arrive at the truest evaluation of mysticism, but also to survey the field of literature on the subject. While rejecting the extreme claims made for mysticism by many enthusiasts, the author is no less careful in sifting the unfavorable criticism. Starting from the position which he so emphatically maintains in his other books, that religious experience involves the whole personality of man in a harmony and intensity not to be equaled by any other interest, he proceeds to show that this characteristic is peculiarly true of the mystical experience at its best. That there are those who have claimed as mystical experience something far

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below the best, he is quick to affirm; but he goes further, and shows why they are not what they pretend to be.

At the beginning of Chapter IX (there are eleven chapters in the more than 400 pages of this book) the author presents a summary of his general position from which it may be helpful to quote here: "This position assumes, therefore, that all the instinctive urges, all the springs of activity in man, have a place in, and make some contribution to, the total experience. . . . The ground of religion in the soul is the community of essence and being which it shares with the spiritual reality which we call God, together with the reaching out of the human spirit to its source. The instincts are one channel through which this life force expresses itself, but they are not the only channel. They lie at the lower end of conscious life. We have suggested, however, that at the upper end of consciousness there is some capacity or potentiality even higher, which may be designated super-consciousness, and that this, when rightly conditioned, is open and accessible to incursions of power and illumination from the Reality which transcends the human consciousness. The true mystics are in this prepared condition and so receive impartation of life and light from God." This suggestion, quoted in summary here, is previously worked out in detailed presentation. It constitutes the chief basis on the strength of which Principal Hughes makes his case for a sympathetic appreciation and understanding of mysticism.

DWIGHT C. SMITH.

The Growing Self

PERSONALITY DEVELOPMENT IN CHILDREN. *By E. J. Chave. University of Chicago Press, $2.50.*

HEREDITY, environment and the growing self are the three main influences to be considered in any scientific treatment of personality development in children, according to Chave. With these as the background of his analysis, he has taken the accepted findings in the field of child psychology and examined their implications for a theory of personality development that will be of use to those concerned with this problem, namely, "educators, students in preparation for teaching, workers in the field of child guidance, and that increasing group of parents who are reading widely in child psychology."

Of the fourteen chapters which constitute the book, five are concerned with the stuff of which human nature is made. Under this head are discussed such topics as heredity, the organic basis of human nature, and the intellectual and dynamic factors. Five chapters, likewise, are given to a discussion of the environmental determinants of personality—the home, the school, play-situations, churches and other social institutions. Other chapters deal more briefly with such topics as the handicapped and maladjusted child, the methods of studying children and, finally, the importance of community cooperation for the building of integrated personalities.

Chave rightly points out that much of our knowledge of child psychology has been the result of the investigations of specialists. Without questioning the accuracy of their findings, the author shows that such knowledge tends to be atomistic and therefore stands in need of being integrated into some understandable theory of personality development. The theory advanced by Chave to answer this need is to be found in the concept of the "growing self" against the background factors of heredity and environment. The successful application of this theory to any considerable number of cases waits upon a more universal concern for the psychological welfare of children on the part of parents, teachers and others. But in bringing together this material and interpreting it, as he does, from the viewpoint of social psychology, the author has rendered a real service. Since he does not allow himself to indulge in hortatory appeals, but keeps within the bounds of scientifically established positions, the work will be welcomed by serious students of child psychology. While only one chapter is devoted specifically to the religious education of the child, workers in the field of religious education will find it extremely helpful as an aid in orienting their specific area to the wider field of child psychology.

RAYMOND A. SMITH.

Church History on a Grand Scale

A HISTORY OF THE EXPANSION OF CHRISTIANITY: VOLUME I. THE FIRST FIVE CENTURIES. *By Kenneth Scott Latourette. Harper & Brothers, $3.50.*

PLANNED as a six-volume adventure, Professor Latourette's *History of the Expansion of Christianity* will run to approximately one million words. It is hoped that the entire work may be available within seven years. Final judgment upon its merits must evidently be postponed until the entire work is completed. Yet the publishers may even now be congratulated upon engaging in so ambitious a project.

The author classifies himself as one who has been trained in modern historical method without subscribing to all of its assumptions. At times he intends to adhere to the inherited Christian philosophy of history. In the volume under review the growth of Christianity is traced from Jesus to the beginning of the conversion of the northern barbarians. The content, successes, failures and manner of spread of Christianity receive attention and the interaction between it and the Western world is noted.

The documentation is based upon secondary and also primary materials. Since the study when complete will be used in the main as a reference work, the paucity of the index is exceedingly unfortunate. A ten-page index in which hundreds of points, names of books and authors, places, topics, remain uncatalogued, is very satisfactory. One must read at length sometimes to discover what should take but a moment. May I suggest that this fault in so monumental an undertaking be corrected in the succeeding volumes?

An exact examination of the entire volume is prevented by the assigned length of this notice. For sampling, the significant second chapter devoted to Jesus and the earliest Christianity is selected. Only twenty pages are alloted to what is fundamental to the entire series of volumes. The kingdom of God receives both-and treatment. Jesus is described as regarding himself as both Messiah and Son of Man. "Church" occurs twice in the Gospel of Matthew (Torrey renders the word of Matthew 18 by "assembly" while Hort long ago observed that it meant the local synagogue). Jesus knew he was inaugurating a new movement and deliberately went to Jerusalem to die. His emphasis was universal, and "good news" was a distinctive designation (the word occurs in the Graeco-Roman culture before the birth of Jesus). Thus the point of view would seem to be that of liberalism three decades ago.

The bibliography of this chapter fails to mention some of the most decisive investigations of the last quarter-century, e.g., various monographs by Lietzmann, Bousset's *Kyrios Christos* and *Jesus der Herr*, pertinent sections in Karl Holl's *Gesammelte Aufsaetze*, Walter Bauer's *Rechtglaubigkeit und Ketzerei im altesten Christentum*, Heinrich Frick, *Deutschland innerhalb der religioesen Weltlage*, Avon Gall, *Basileia Tou Theou*, Karl Kundsin, *Das Urchristentum im Lichte der Evangelienforschung*, and Olaf Linton, *Problem der Urkirche in der neueren Forschung*, not to mention numerous studies of Dibelius.

During the last fifteen years the story of the development

of primitive Christianity has been considerably revised. The church historian of today starts with much new data and certainly a new point of view. The Christianity of Jerusalem was different from that of the transition, from that of Paul, from that of the later New Testament documents, from that of the Johannine literature, from that of the Apostolic Fathers. For example, the history of the beginnings of the church, of the origin of the eucharist, of the trial of Jesus, of the significance of heresy, of the influence of the life of the church upon the formation of the present Gospels, of the appearance of the *theologoumenon* of the virgin birth of Jesus and its progress toward genuine myth, of how the Roman church heading a minority group succeeded in defeating the majority groups in the Christian church—simply can no longer be told in the traditional way. One misses these new emphases in this chapter. We hope that in some succeeding volume the author will deal in detail with Frick's application of geographical determinism to the expansion of Christianity.

For a painstaking sifting, selection, simplification and interpretation of the complicated data of the history of ancient Christianity, the author has made all students in this field his debtors.

CONRAD HENRY MOEHLMAN.

How Civilization Looks To the Savage

THE SAVAGE HITS BACK. *By Julius E. Lips. Yale University Press, $5.00.*

EVERY BOOK by an anthropologist, in so far as it deals with what we rather inaccurately call primitive culture, tells how the "savage" looks to the "civilized" observer. This is all very enlightening and important, but it is a one-sided report of the meeting of two cultures. The one-sidedness has appeared to be inevitable, because the white man writes books about the jungle-dweller, but the jungle-dweller writes no books about the white man. To Professor Lips came the interesting idea that the savage, though he writes no books, has not been so inarticulate as might be supposed, for he has recorded his impressions of his white visitors in drawing and sculpture. Through many years and in many parts of the world, this competent anthropologist has collected specimens of native art which depict the representatives of white civilization as they appear to native eyes.

This is, first of all, hilariously amusing. A strong vein of caricature runs through most of the representations, and much of it is immensely clever. The savage does not, in general, take the white man as seriously as the white man takes himself. The assumption of superior dignity and status is completely deflated. Not that there is evidence of contempt or hatred. On the contrary, the native artist generally expresses a rather kindly amusement at the strange garb and customs of his visitor. Sometimes he is impressed with the potency of his equipment—his ships and motors and guns—and sometimes he pays naive tribute to the dignity he finds in just administrators and good priests. But there is little awe and no flattery. It is as though he were speaking to his own people with the frankness permitted by the use of a tongue unknown to the objects of his comment.

The history of the book is almost as interesting as the book itself. Professor Lips was formerly head of the department of anthropology at the University of Cologne and director of the museum. He did not go nazi when the Third Reich put the screws upon the scholars of Germany. It seemed to him that, with a field of research so remote from the issues of German politics, he might reasonably expect to be left in peace. Ah, no. For, in the first place, nobody was left in peace; and in the second place, his special piece of research did not seem so remote, considering its bearings on the theory of racial superiority. In an introductory chapter Professor Lips tells the story of his persecution, of his removal from his position and the substitution of one of his least competent but most completely nazified students, of the attempts to confiscate his collected materials, and of the finally successful smuggling of them out of the country. He is now a visiting professor at Columbia University, and Yale University Press is publishing his valuable scientific work, to which the eminent Bronislaw Malinowski contributes an introduction. The book throws a good deal of light on the white man's civilization—in more ways than the author originally intended.

W. E. GARRISON.

Books in Brief

ELIZUR WRIGHT, THE FATHER OF LIFE INSURANCE. *By Philip Green Wright and Elizabeth Q. Wright. University of Chicago Press, $3.00.*

Few men who did so much have been remembered so little. Not many in this generation, even among the well informed, ever heard of Elizur Wright, but he was a notable man in his own time (1804-1885). He was humanitarian, mathematician, nature lover and poet. He was a colleague of William Lloyd Garrison in the movement for abolition until differences of opinion about theory and method estranged them. He laid the foundations for the whole modern practice of life insurance, and it is chiefly due to him that our policies now have a "cash surrender value." After training at Andover, he began his active life as a missionary and colporteur in what was then the west, and he ended as a militant atheist. In spite of this latter unfortunate lapse, he was a great man and a versatile personality. This biography is no mere tribute of filial piety but a competent and valuable piece of historical writing.

THIS NEW AMERICA, THE SPIRIT OF THE CIVILIAN CONSERVATION CORPS. *By Alfred C. Oliver, Jr. and Harold M. Dudley. Longmans, Green & Co., $1.50.*

This is an inside and somewhat laudatory story of the work of the CCC, the need for it, and its achievements. Forewords are contributed by the secretary of war and other officials. It is, in the main, a collection of testimonials.

A CARDINAL OF THE MEDICI. *By Susan Hichs Beach. The Macmillan Company, $3.00.*

In a way, this is a biography of that gay young cardinal, Ippolito, who was the illegitimate son of the Giuliano de' Medici whose figure Michelangelo put in the sacristy of San Lorenzo, and therefore the grandson of Lorenzo the Magnificent. In reality, it is a novel with all its important characters drawn from the history of that turbulent and brilliant renaissance time. In form it is the (imaginary) memoirs of the unknown mother of Ippiloto, whom the author makes a lady of the court of Urbino. It is based on careful study of the works of those who have themselves studied the records of the period at first hand. Though it is not history, it is accurate so far as it professes to be historical. It throws no new light but it does infuse some human warmth into the narrative of events and picture of personalities in an interesting period.

FAMINE. *By Liam O'Flaherty. Random House, $2.50.*

One hesitates to speak of a "powerful" novel, for the term is so easily abused. But this really is one. Beautiful and tragic Ireland furnishes the scene and the people. The time is the great famine of 1845, which sent the great wave of emigration

to America. The book is the October selection of the Literary Guild. It will doubtless be seen on the screen, as was O'Flaherty's previous book, *The Informer*.

Books Received

Our Hymnody, A Manual of the Methodist Hymnal. By Robert Guy McCutchan. Methodist Book Concern, $3.00. Concise and pertinent information about each of the hymns and tunes in the Methodist Hymnal. Dr. McCutchan's authorship is a guarantee of scholarship and good taste. The volume also contains an index of Scripture passages compiled by the late Dr. F. S. Parker.

Free Lance. By E. Alexander Powell. Harcourt, $3.00. "Twenty years of travel and adventure," says the subtitle. Few men have seen as many remote and little visited parts of the world as Col. Powell. He has written something like thirty books of travel and studies of world politics. This is his own story. It could not help being interesting.

Greathouse. By Edward Eyre Hunt. Harcourt, $2.50. (To be reviewed.)

Swift Waters. By Christine Whiting Parmenter. Crowell, $2.50. Well written novel of a New England town and a girl who married a doctor and made a go of it, under some difficulties.

Western Lands and the American Revolution. By Thomas Perkins Abernethy. Appleton-Century Co., $4.00. Washington's western land interests are an old story out of which some have tried to make a scandal. Exhaustive research leaves the scandal without support, but he certainly did have lands. So had many other patriots, and some of their reputations are slightly scorched by their use of public office for private gain. But aside from all that, the land hunger of the colonists was an important feature of the twenty years before the end of the revolution. The facts have not before been so completely explored.

Forty Years of American-Japanese Relations. By Foster Rhea Dulles. Appleton-Century Co., $3.00. (To be reviewed.)

The Spiritual Life. By Evelyn Underhill. Harpers. (To be reviewed.)

Kings, Donkeys and Dreams. By V. T. Pomeroy. Beacon Press, $1.00. Twenty five-minute stories for children.

My Pillow Book. By Alice Hegan Rice. Appleton-Century Co., $1.25. A little book of meditations, almost devotions, reinforced by selected nuggets of wisdom. The title suggests a book to go to sleep on, but it would be even better to start the day with.

The Emerging Faith. By Horace J. Bridges. C. A. Watts & Co., London, 2/6. Penetrating and discerning essays on God and immortality and human nature, by the well known leader of the Chicago Ethical Society.

CORRESPONDENCE

Nazism and the German People

EDITOR THE CHRISTIAN CENTURY:

SIR: We few Germans who are informed about the attitude of The Christian Century in its campaign of hate against Germany are almost terrified at the thought of possible consequences. We cannot understand that feeling in the hearts of American Christians. Especially censurable is the effort to drive a wedge between the German people and their government, as evident in the issue of your journal of September 8, where the editorial writer says: "We are at peace with Germany, but we are at war with nazism." The reference is to the party day at Nuremburg, where the American ambassador, with the ambassadors of other nations, had been in attendance.

Needless to say, such statements constitute a repetition of the effective anti-German propaganda of 1918, when it was said that Americans loved the German people but hated the house of Hohenzollern with its Kaiser. We consider this unchristian. A people cannot safely be alienated from its government, as is the policy everywhere of Russian communism. The statement that American Christians are at war with the government of the German people is untrue, exceedingly dangerous and highly insulting. One can only warn such Christians, "Be careful."

University of Frankfurt, Frankfurt, Germany. KARL BORNHAUSEN

Our Loyalty to Capitalism!

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has been called to an editorial entitled "Socialist Party Breaks Up," in your issue of September 15.

There are two aspects of this editorial which make it difficult to believe that even The Christian Century wants to assume responsibility for it.

(1) The charge that at the Detroit convention "the program of the Socialist party was changed so as to give the impression that Socialists were now ready to meet fascism with violent insurrection." No such impression is to be found in the straightforward declaration of principles adopted at Detroit, unless one deliberately seeks such an impression or has had his mind confused by such abuse of words as practiced by your editorial writer.

(2) You speak of the "steady slipping away of the German labor elements of Milwaukee." The Socialist party of Milwaukee is one section of the party that has maintained its membership through the last five years perhaps more consistently than any other section of the party. And the very core of that substantial membership is the so-called "German labor element." But perhaps The Christian Century has sources of information concerning the party in Milwaukee which are not available to this office.

(3) You say that Norman Thomas and others "tend to favor the tactics of the People's Front in Spain and elsewhere, and to defend, even with little enthusiasm, the recent Russian purges."

Here is a statement so clearly contrary to facts that one of two things is clear. Either the writer of the editorial is grossly ignorant of the stand taken by the party in official pronouncements and by Norman Thomas and other officials of the party in public utterances, or is deliberately lying. If the statement is made in ignorance, it is inexcusable, for the facts can be ascertained and should be known by anyone who presumes to be an editorial writer. And if the facts are known and the statement is made, then The Christian Century enters the choice company of the "World's Greatest" and the Hearst group.

It may interest you to know that the membership in the party has never been as low, by any test, either registration enrollment or dues payment, as the figures you quote.

Is it possible that the known loyalty of the The Christian Century to capitalism makes the closing sentence of your editorial, "And America will have the distinction of being the only industrialized democratic country in the world without a strong Socialist movement" the wish father to the thought?

The Socialist Party, New York. ROY E. BURT, Executive Secretary

[As to most of the exceptions to our editorial taken by Mr. Burt, we are content to await the verdict of time. If the Socialist party does not continue to break up, we were wrong; if it does, the prophecies made in that editorial will have come true. We do not think we were wrong. The Detroit resolution, which provides an issue of fact, declares that in time of war members of the party "will meet war . . . by massed war resistance . . . to make the waging of war a practical impossibility. . . ." Regarding the struggle against fascism, the resolution says: "Its methods may include a recourse to a general strike which . . . will carry the revolutionary struggle into the camp of the enemy." Still further it declares: "If the capitalist system should collapse in a general confusion and chaos, which cannot permit of orderly procedure, the Socialist party, whether or not in such a case it is a majority, will not shrink from the responsibility of organizing and maintaining a government under the rule of the producing masses." Readers can judge whether our reference to this declaration was misleading, as Mr. Burt charges. That it was this resolution which the "Old Guard" quoted to justify their bolt, holding that it was equivalent to adoption of the theoretical position of the Communists, Mr. Burt must be well aware.—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

Japanese Gripped By War Fever

Accept Government's Interpretation of Conflict as Effort to 'Stabilize Peace in the East'—Churches Acquiesce

(Correspondence from Japan)

TOKYO, Sept. 9.—At noon on Sept. 1 the people of Japan recall the terrible experiences of the great earthquake of 1923 with a silent tribute of remembrance. This year it came with special poignancy, for in almost every circle there are some absent ones, called to military service. And already the little wooden boxes of ashes are beginning to return.

As we write we can hear the "Banzai" shouts of truckloads of persons seeing off their soldier friends; every train seems to carry a few new conscripts whose leave-taking calls out crowds of schoolchildren and townspeople at every station. The newsreels are full of the tragic developments on the mainland; one hears little else over the radio; the dailies carry almost no other news. No war has been declared, but much wartime legislation is being put into effect. The military secret laws stringently limit the areas in which one may write for the public; sedition regulations set bounds on the expression of opinion; the proposed "Cabinet Planning Board" is to effect a centralized control of industry, trade, finance and banking.

* * *

Churches Take Part Of Government

The unresolved dilemma of a Christian church in a country at war is pressing with peculiar intensity upon the Christians of this land. Utterly insignificant in numbers, and with the onus of a long inherited suspicion of disloyalty still bitterly held by many people, the Christian movement now for the first time in a national crisis finds its leaders called in council on equal terms with the representatives of the vast Buddhist and Shinto constituencies. Official conformity is a foregone conclusion. The Catholics have, perhaps, led all others in their zeal to establish their status as loyal subjects; and the various Protestant denominations have now issued statements pledging support of the administration in its announced objectives. The official expression of the desire for peace is taken at its face value and reiterated in church circles everywhere.

* * *

Life in Japan Near Normal

Up to the present the actual work undertaken by the churches is very restricted, for it is necessarily limited to those areas in which the authorities desire it. The providing of comfort kits for the men at the front, the relief of families left behind, and soon the care of the returning wounded will comprise the chief activities. To anyone who went through the horrors of civilian hate and blood-lust, even within church circles, during the World War the absence of such a mood in this country now is remarked on as at least one mitigating feature of this grievous situation. Chinese by thousands are still living in Japan and going about their work unmolested and in perfect safety. According to a recent report not more than 6,000 out of the 30,000 living in this country have yet returned to China. Westerners, too, find life here not particularly abnormal. Police surveillance may be a bit closer, but yet this summer in all of the major resorts there were frequent meetings for the discussion of current issues, and there was unhampered freedom of speech and assembly.

* * *

Hangchow Meeting In Doubt

Preparations for the world meeting of the International Missionary Council in Hangchow next summer had already got under way with the appointment of seven major commissions, and the gathering of materials for study, but uncertainty as to the future of the conference has brought this work to a pause. The echoes, too, of the great Oxford Conference have been largely drowned out by sounds nearer home.

* * *

Drew Professor Discusses Rural Church

Prof. Ralph A. Felton of Drew University brought several months of visitation of Japan's rural churches to a climax in the Second National Conference on the Rural Church, in which the initial impulse given by Dr. Butterfield several years ago was taken up with new enthusiasm, and a practicable program for the country church was laid up for the future.

* * *

Kagawa Conducts Mission To Fishermen

Dr. Kagawa took his first vacation in years when during August he retired to a remote place where he could obtain daily medical treatment for his eyes. Even so he is said to have completed the manuscript of a new life of Jesus to appear serially in one of the national periodicals. His current emphasis on vocational evangelism is taking form in an active mission to fishermen which is now operating among those plying their boats between Yokohama and Tokyo. Later it will extend its work to the entire coast.

* * *

Japanese Christians Mourn Rawlinson and Reischauer

The death of Dr. Rawlinson and Dr. Reischauer in Shanghai brought sorrow and dismay to us all. In recent years we have seen Dr. Rawlinson grow in maturity and breadth of insight to become one of the very ablest of Christian statesmen in the Far East. His loss is our loss in Japan. Bob Reischauer was loved by many. His death is a tragedy not only because of his attractive personality, but because he was one of the first and one of the most promising of a new type of Christian missionary. Starting with his roots in the East, working in the field of research and education, with the tools of a thoroughly scientific technique, and with a scholarly training he was laying the solid foundations of the new Christian world which is in the making. We can ill afford to lose him.

CHARLES W. IGLEHART.

Catholics Study Industrial Issues

Both Individualism and Collectivism Scored in Indianapolis Conference—Many Pastoral Changes

(Correspondence from Indiana)

INDIANAPOLIS, Sept. 24.—The Catholics held their regional conference on Industrial Problems on Sept. 22 and 23. Six sessions were held, all open to the public. No action was taken and no resolutions were passed. The conference was devoted to study. Among the prominent leaders of discussions were: Rt. Rev. Msgr. John Ryan, Col. P. H. Callahan of Louisville, A. B. Kelley of Greensburg, Pa., Daniel Tobin of this city, Rev. John E. Boland of New York, Rev. Charles H. Maxwell of Buffalo, Rev. Francis Gilligan of St. Paul and the Rev. R. A. McGowan of the department of social action.

Both individualism and collectivism were scored. Industrial problems were discussed in the light of the encyclicals of Popes Leo XIII and Pius XI. More than 400 persons attended, and among the leaders were some prominent sisters. Over and over it was said that religion is the key to labor peace. One speaker said we were entering a period of permanent relief support. Colonel Callahan said the encroachments of labor are making it impossible for industry to share the wealth. He finds that labor problems are making it difficult for him to practice his "50-50" plan. A Catholic union was deemed not feasible. Catholics are free to join unions if they please.

The conference was most realistic. Representatives of both sides in the labor struggle had ample opportunity to speak. But religion was not pushed to one side. It was kept in the forefront of discussion.

* * *

Methodists Hold Successful Conference

The 106th session of the Indiana Conference of the Methodist Episcopal Church was held last week. Reports indicate that it was one of the most fruitful. Ministerial morale is rising and there seems to be greater faith in the gospel as relevant and authoritative.

Bishop F. J. McConnell was the presiding officer, officiating in the place of Bishop Blake who seems well on the way to recovery after his operation of last spring. The guest preacher was Dr. Forney Hutchinson of the Boston Avenue Methodist Episcopal Church, South, of Tulsa, Okla. Other speakers included Col. Frank Ebbert, Dr. R. Diffendorfer, J. R. Throckmorton, C. Oliver Holmes, Dr. David Jones, Dr. William B. Farmer, Dr. F. Marion Smith, Dr. Clyde Wildman, Dr. W. Hartinger, Dr. John Benson and E. G. Homrighausen.

Strong resolutions were passed upon social issues, including a word of support to Judge Frank Baker of this city, who is a Methodist layman and doing martyr work against the gambling curse that is invading

XUM

DON'T BUY BLINDFOLDED!

Like most persons buying a pair of shoes, a radio, or one of the hundreds of other articles used daily, you probably find it difficult to select the brands which will give you the greatest value for your money. You have probably learned that advertised brands are not necessarily good brands and are often among the poorest. Consumers Union of United States can give you just the technical information you need in order to judge the comparative value of competing products. Below is a list of the leading reports in this month's issue of *Consumers Union Reports*, the monthly publication of Consumers Union. These reports give you the results of unbiased tests and examinations of the products listed—in most cases with ratings *in terms of brand names* as "Best Buys," "Also Acceptable," and "Not Acceptable."

Breakfast Cereals

If Barnum Were Alive . . .

He would probably find a career in cereals, where circus tactics outweigh actual virtues as sales appeals, to his liking. A report on 37 brands, including Quaker Oats, Shredded Wheat, and Grape Nuts, shows most cereals to be cheap foods in expensive forms; gives tables showing the relative costs of brands in terms of the number of calories one cent will buy. (A cent will buy from as little as 40 calories to as much as 290 calories depending on the brand you select.)

Price-Fixing

The Tydings-Miller price-fixing bill passed in the last session of Congress raises prices, makes the high cost of living a more serious problem than it was before. An article and an editorial give the consumer's side of the story and tell what to do about price-fixing.

Oil Burners and Coal Stokers

Engineers' Advice on Heating Systems

Numerous makes of automatic oil and coal heating equipment are compared and rated on the score of efficiency and economy. Nearly a hundred makes of oil burners, coal stokers, boilers, and hand-fired coal furnaces are rated as "Best Buys," "Also Acceptable," and "Not Acceptable."

Auto Radios

One of the 14 models in this report is rated as a "Best Buy." Two are "Not Acceptable." Arvin, Motorola, and Philco models are included in the ratings. In addition to ratings on the basis of price and quality, rankings are given on the basis of performance alone. Advice is also given on which type of auto aerial to use.

Women's Slips

Some Are Part Lead

Twenty-seven rayon and silk slips, ranging in price from 69c to $2.98, are rated on the basis of tests. A few brands were heavily weighted with lead or tin salts, a few were misleadingly labeled.

Winter Motor Oils

Household Oils and Typewriters

Three reports give ratings of winter motor oils and household oils and preliminary recommendations on portable typewriters for the benefit of students and others who must buy a machine this month. Next month's issue will report in full the results of extensive tests on portable models of the best known machines.

A $3 Investment Which Can Save You from $50 to $300

Consumers Union of United States, which publishes *Consumers Union Reports*, is a non-profit, membership organization with 40,000 members throughout the United States. It is controlled entirely by its members and is sponsored by over 70 nationally famous scientists, educators, government officials, labor leaders, and editors. Each month in the *Reports* Consumers Union gives you the results of unprejudiced tests of the comparative value of competing brands of such products as refrigerators, shoes, cosmetics, gasolines, etc., with ratings *in terms of brand names*.

By mailing the coupon below you can immediately secure a copy of the current issue. (Or, if you wish, you can start your membership with any of the previous issues listed in the coupon.) The membership fee of $3 brings you twelve issues of the Reports and, *without extra charge*, the 1937 240-page *Buying Guide* which lists more than a thousand products as "Best Buys," "Also Acceptable," and "Not Acceptable." Information from many Consumers Union members indicates that the regular use of these *Reports* and the *Buying Guide* can save the average family from $50 to $300 a year.

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☐ March—Autos, Flour, Face Powders.
☐ April—Shirts, Cold Creams, Gardening.
☐ May—Trailers, Washing Machines, and the first of a series of articles on the causes and treatment of constipation.
☐ June—Large Cameras, House Dresses, Radio Tubes, Sanitary Napkins.
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☐ Aug.-Sept.—Refrigerators, Photographic Films, Ice Cream, Inner Tubes, Raincoats.
☐ Oct.—Oil Burners & Coal Stokers, Auto Radios, Breakfast Cereals, Women's Slips.

XUM

Oxford, Edinburgh, and the American Mind

IS the subject of an article by
DR. CHARLES CLAYTON MORRISON
In The AUTUMN NUMBER of

Christendom

A Quarterly Review

This number also contains articles on the Oxford and Edinburgh Conferences by:

JOHN R. MOTT
Presiding Officer at Oxford*

OLIVER C. QUICK
Canon of Durham Cathedral

GEORGE CRAIG STEWART
Protestant Episcopal Bishop of Chicago

MARC BOEGNER
President, French Church Federation

JOHN A. MACKAY
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Distinguished Russian Theologian

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Western Theological Seminary

D. M. BAILLIE
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EDWIN R. ERRETT
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WILLIAM ROBINSON
College Principal, Birmingham

ROBERT A. ASHWORTH
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President, Evangelical & Reformed Church

(*THE ARCHBISHOP OF YORK, Presiding Officer at Edinburgh, will evaluate the whole ecumenical movement in the Winter Number of CHRISTENDOM.)

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our counties and seems to be a national "racket."

* * *

Bishop Freeman Finds Laws Impotent Without Ideals

Bishop James E. Freeman, of Washington, D. C., was honored at a reception here the other day. He was the recipient of a threefold invitation. He was here largely in the interests of the Episcopal cathedral in Washington, which he described as "a stabilizing factor in the crisis." More than 250 heard him declare that laws without ideals are impotent, and that the building of physical fabrics of the nation are made secure only in so far as we are able to stabilize the moral character of our people.

* * *

Prominent Lutheran Pastor Retires

After 43 years in the Christian ministry, Dr. Clarence E. Gardner, pastor of the First United Lutheran Church, is retiring after next Sunday's service. A young man whom Dr. Gardner baptized and confirmed will take his place, Rev. Arthur L. Mahr from Findlay, O. Mrs. Gardner is prominent in Lutheran women's work, and Dr. Gardner has been active in many ways, both denominational and interdenominational. After the winter in Daytona Beach, Fla., they will move to Springfield, O.

* * *

Edgar DeWitt Jones Heads Conference Speakers

The pastors' conference is scheduled for next week. Dr. Edgar DeWitt Jones is the key speaker. Besides local leaders, those who will assist are Dr. O. F. Hall of Purdue, Mrs. Edna Fuller of the Federated Church Women, Mr. W. R. Allen of this city, Dr. Philip Swartz of the Federal Council, Rev. Sam H. Franklin of the Delta cooperative, Mr. Hans Riemer of the Indiana reformatory, and Bishop R. E. Jones of Columbus.

Plans are being made for 500 attendants. The women have been given a prominent place on the program. A luncheon is planned for Wednesday when Thomas R. Hutton of Indiana and Willard Uphaus of the Religion and Labor Foundation will speak. All sorts of subjects will be handled: cooperatives, prison problems, social community patterns, labor problems, church unity, rural problems, the Oxford and Edinburgh conferences.

Besides addresses there will be five seminars, viz. on church cooperation, development, of Christian personality (lead by Dr. E. R. Bartlett), methods of changing social patterns, Christianity in industry, the church and democracy, and the church in rural areas. The general theme is: How can the church meet adequately the twofold demand of the gospel: to develop more thoroughgoing Christian personalities and to help create a more definitely Christian social order for all?

E. G. HOMRIGHAUSEN.

Will Consider Plight of Southern Mountain Children

The Save the Children Fund of America, Inc., will hold a conference at the McAlpin hotel, New York City, Oct. 5 and 6, to consider the distressed condition of thousands of children of impoverished families in southern mountain and mining regions. Among the leaders of the conference will be Bishop McConnell, Alva W. Taylor, Frank Kingdon, W. C. Covert and John R. Voris.

'Nazism Strong' Exile Warns

Dr. Edward Heimann Addresses Fellowship of Socialist Christians—Weatherhead Makes Deep Impression

(Correspondence from New York)

NEW YORK, Sept. 27.—Dr. Edward Heimann, exiled German economist, recently warned members of the fall conference of the Fellowship of Socialist Christians not to underrate the economic strength of German fascism. He condemned fascism on social and ethical grounds, but was not sanguine, like the Marxists, that it would collapse through its inner weakness. The Christian doctrine of the worth of man he claimed to be the only answer to fascism. Dr. Heimann was a member of the group of religious socialists in Germany to which Dr. Paul Tillish belonged. In his speech, which opened the conference, he also gave it as his opinion that socialists are mistaken in urging collectivization of agriculture, though right in holding this policy for industry. Dr. Reinhold Niebuhr challenged that opinion as regards the southern United States, where there is no love of small holdings of land among tenant farmers and sharecroppers such as accounts for the individualism of European peasants.

Dr. Y. T. Wu, who is connected with the Y.M.C.A. in China, told the conference that he feared the war in China would be long, and that China might lose if not given aid by the outside world, which will suffer with China if Japan triumphs. He opposed the application of our neutrality law on the ground that it hurts China. He did not ask for military help from the United States, but hoped that our government would condemn the aggressor and that our people would voluntarily boycott Japanese goods. He said he maintained his personal pacifism, but could not ask his country not to resist its invasion.

* * *

Hear Reports of Oxford

Miss Dorothy Fosdick and Dr. Niebuhr, delegates to the Oxford Conference, reported satisfaction with its condemnation of social evils, even though they wished a positive position might have been taken on what should be done to remedy the evils. Miss Winnifred Wygal, who had attended the youth section of the Oxford Conference, regretted that the valuable contributions made by the young people had not been given more weight by the others.

* * *

Niebuhr Analyzes German Church Crisis

The church situation in Germany was brilliantly analyzed by Dr. Niebuhr. The Roman Catholic Church, he said, is fighting Hitler on the political level and would probably be satisfied with a concordat similar to that with Mussolini. It is a case of two institutions each concerned with self-glorification. The Lutheran Church, on the other hand, is fighting the nazis on religious grounds. Their issue—just the right to preach their own gospel—is a narrow one, but for that very reason is clear. In this country, if such a situation arose, the issue

XUM

would probably be so broadened by the condemnation of social evils that it could not be so easily maintained. Though the Lutheran leaders are mostly Barthians, Dr. Niebuhr finds that they are beginning to develop a social gospel as a by-product of their experience in this struggle.

* * *

Support Conference of Southern Preachers

Dr. Heimann's address and possibly some of the others will appear in *Radical Religion*, the quarterly published by the Fellowship of Socialist Christians. The fellowship will try to duplicate this winter the amount raised last year, $250, for the Institute of Southern Preachers, soon to be held at the Delta Farm under Sam Franklin and Howard Kester. They feel this to be an extremely valuable project, as the south is the only part of the country where the Protestant church is in touch with genuine laboring classes, and its leadership is therefore in a key position to use religion either as an opiate or as an inspiration for the establishment of a Christian society.

A. T. Mollegren, professor of Christian ethics in Virginia Seminary, and Dorothy Fosdick, instructor in economics at Smith College, were added to the executive committee of the fellowship.

* * *

Norman Sibley Takes New Church

Norman Sibley has resigned his church in Milburn, N. J., to become pastor of the University Heights Presbyterian Church, New York. His new parish, for several years served by Roswell Barnes now with the Federal Council of Churches, has a considerable constituency in the nearby college and has many influential and devoted Presbyterian laymen. In middle-class suburban Milburn Mr. Sibley's evident gifts as a pastor and spiritual leader persuaded many conservatives to listen to his prophetic preaching on social justice.

* * *

Episcopal Commission to Advise Office of Archbishop

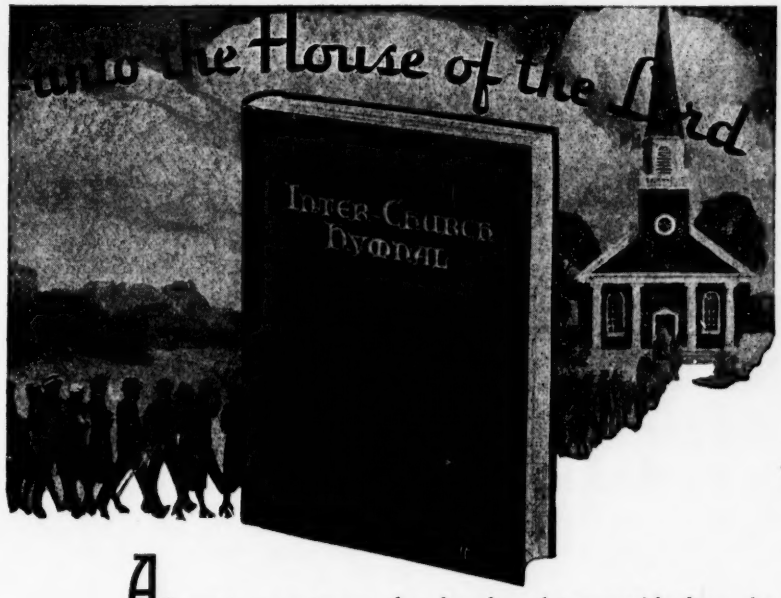
The commission appointed three years ago to study the status and work of the presiding bishop of the Episcopal Church will recommend to the coming General Convention that steps be taken to change the six-year term of the presiding bishop to a life term (until retirement at 70) and to persuade the diocese of Washington, D. C., to accept as its bishop the presiding bishop chosen by the General Convention, with the privilege of choosing its own bishop coadjutor. The commission also suggests that the titles "primate and metropolitan" be added to that of presiding bishop. The recommendations are based upon a supposed greater efficiency and visible unity to be gained, but also upon a desire to appropriate the prestige and glamor attaching to those titles in episcopal churches in other countries. The American bishops have always been afflicted with a sense of inferiority in episcopal gatherings abroad.

* * *

Weatherhead Arrives In New York

Dr. Leslie D. Weatherhead, who succeeded Frederick W. Norwood as pastor of City Temple, London, held a large group of ministers spellbound by his moving address on the minister's job.

BRADFORD YOUNG.



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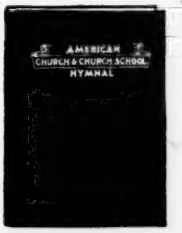

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Episcopal Church Triennial Meets

C.L.I.D., Question of an Archbishop, and Marriage Canon Reform Among Issues as Delegates Gather at Cincinnati

(Correspondence from Cincinnati)

CINCINNATI, Sept. 27.—The eyes of Cincinnati, religiously speaking at least, will be focused on the Episcopal Triennial Convention which meets here for more than a fortnight beginning Oct. 6. The opening rally is to be, weather permitting, a great out-of-door service in the stadium of the University of Cincinnati. It is hoped that 25,000 people will attend this initial gathering, though whether Cincinnati can equal the record set at Atlantic City in 1934 remains to be seen. At any rate, it will be a most impressive and colorful spectacle, ably administered by Robert Lambert, local minister in charge of arrangements. Bishop Parsons of California will preach the sermon, and over 150 bishops and other officiants will take part.

* * *

Church League for Industrial Democracy Storm Center

The delegates will not, it appears, gather in entire concord. Bishop Manning has already made the front page again with his blast against the Episcopal Church League for Industrial Democracy, condemning them and those in charge of the convention program for having asked such "radicals" as Norman Thomas, Sam Franklin, Reinhold Niebuhr, Roger Baldwin, A. J. Muste and Homer Martin to speak. Bishop Hobson of Cincinnati made a prompt and effective reply, saying that he had not been consulted as to the character of the speakers, that the C.L.I.D. was accorded the same courtesy and freedom that any other group was accorded in drawing up its own convention program, and that even though he might not agree with their choice of speakers he must uphold their liberty to invite whom they pleased. Stanley Matthews, president of the local chapter of the C.L.I.D., also made a telling rebuttal. He reminded Bishop Manning that the Episcopal Church is officially on record in favor of unions and collective bargaining, that it had never endorsed capitalism any more than communism, that the House of Bishops in 1933 expressly condemned the unchristian practices of our present competitive economic system, and that it would hardly do to curtail freedom of expressed opinions in as democratic an organization as the Episcopal Church.

* * *

Marriage Canon to Be Important Issue

Other issues are expected to cause considerable comment also. One is the suggestion that the office of presiding bishop be made permanent and have the prerogatives and probably the title of archbishop until the incumbent reaches seventy. Another proposal is that the church's national headquarters be transferred from New York to Washington. Still another is the recommendation for liberalizing the canon law in respect to marriage and divorce. The report on this last matter, prepared by a commission under the chairmanship of Bishop Page of Detroit, advocates authorization for bishops to permit second or subsequent marriages after divorce for any cause. It is rumored that some 1200 of the clergy have signed up in opposition to the proposal. So all in all it looks as though Cincinnati will be the scene of ecclesiastical fireworks.

* * *

National Preaching Mission Comes Again

Following the Episcopal Convention comes the Preaching Mission, Oct. 31—Nov. 3, in which all Cincinnati Protestants will unite. A fine group of speakers is expected, although all appointments this year are exceedingly tentative and the local committees on arrangements are warned not to print their programs until ten days before the date set. This would seem to work undue hardship on the communities planning to have the Preaching Mission this year, but perhaps the uncertainty is unavoidable. At all events, Cincinnati takes pleasure in "expecting" a group headed by Murial Lester, Adolf Keller, Daniel Poling, Francis B. Sayre, Joseph Fort Newton, John Bonnell and Harold Phillips. Last spring the local federation was "assured" of the additional presence of Leslie Weatherhead, George Buttrick, Richard Roberts and George Truett, but unfortunately it now appears that these men cannot come. It is to be hoped that the mission this year will not prove an anti-climax, and that material concerning it will still be news, and will not be relegated to the "coffin-corner" of our newspapers, which, being interpreted, means the church page.

* * *

And So Forth

Three great Walnut Hills churches are still vacant, the First Presbyterian, the Christian, whose pastor Dr. Castleberry died during the summer, and the Church of the Advent, whose rector Dr. Dunlop has had to resign because of continued ill health. A fourth Walnut Hills church, the Congregational, has just called Carl A. Glover of Quincy, Illinois, to its pulpit. Mr. Glover, an Englishman, graduated from McCormick Seminary in '19 and became a citizen in '22. Another large Cincinnati parish, Knox Presbyterian, has called Frederick H. Olert, of Paducah, Kentucky, as its minister. Christ Episcopal Church of Glendale has as its new rector Henry Harrison Hadley, who comes from his first parish in New Berlin, N. Y. Mr. Hadley is a graduate of Exeter, Princeton, and Cambridge Divinity.

Several Presbyterian churches in this area have recently added to their plant equipment. West Cincinnati Church, almost wiped out by the flood, has staged a magnificent comeback under the courageous and resourceful ministry of L. W. Almy. The new building will prove an inestimable boon, and this great institutional work should go from strength to strength. Pleasant Ridge and Bond Hill churches have undergone extensive improvements during the summer, and the College Hill church is building a new manse.

WILLIAM H. HUDNUT JR.

Missionaries Are Honored by King George

Rev. and Mrs. Thomas Williams, India missionaries now on furlough in England, have been awarded the Coronation medal for "worthy effort in church and social service" by his majesty the king emperor. They have given long service at Baihar, in the Central Provinces.

Churches Plan Season's Work

Ministers and Laymen of Various Denominations Confer—Announce New Bequest for Unitarian Church

(Correspondence from Chicago)

CHICAGO, Sept. 27—Autumn programs are beginning in Chicago churches, with rally days, ministers' and laymen's conferences, church planning councils, denominational meetings, and similar gatherings. Reference has already been made in this correspondence to the ministers' and laymen's convocation of the Presbyterian Church recently held at Saugatuck, Mich., where the program for the 120 churches of the Chicago presbytery was launched, to the "Bishop's Retreat" for Methodist laymen and women as well as ministers; to the Tower Hill retreat for Congregational ministers; to the Schools of Christian Living to be conducted throughout the city under the auspices of the Chicago Church Federation; and to the civic festival of religion to be held in October which will center around the drama "Light of Ages," intended to depict the religious influences exerted in the development of Chicago in the century since the city charter was granted.

* * *

Congregationalists Hear About Oxford and Edinburgh

At the Congregational retreat at Tower Hill, Mich., reports on the Oxford and Edinburgh conferences were made by Dr. Ernest Graham Guthrie, director of the Chicago Congregational Union, Dr. Douglas Horton, pastor of Hyde Park United Church, and Rev. Theodore C. Hume, pastor of New England Congregational Church. The guest speaker of the retreat was Dr. Hornell N. Hart of Hartford Theological Seminary.

* * *

Chicago Methodists Celebrate Methodism's Bicentennial

Plans for the world-wide celebration of the 200th anniversary of Methodism will be directed from Chicago by Bishops Ernest Lynn Waldorf and Frederick T. Keeney. Sunday, Oct. 3, will see the formal opening of this bicentennial observance, with rallies in every Methodist church emphasizing Christian education. Through the fall and winter and on into spring six jubilee celebrations are scheduled, culminating on May 24, 1938, when John Wesley's conversion in 1738, from which event Methodism dates its beginning, will be recalled.

* * *

Former Students of G. B. Smith Hold Annual Conference

A conference of a sort which might profitably be multiplied many times begins today and continues until Wednesday at the summer home of Rev. J. Burt Bouwman of Hillsdale, on the Thornapple river, near Grand Rapids, Mich. One of the most inspiring teachers under whom students were ever privileged to sit was Gerald Birney Smith, of the University of Chicago's divinity school. It was not, perhaps, his profound theological scholarship so much as his practical wisdom that most impressed those who knew him. His students found themselves, after their graduation, constantly saying, when up against some stiff problem: "I wonder what G. B. would think about this?" It occurred to some of these men that it would be a great thing if they could persuade "G. B." to spend a few days with them each fall, thinking through some of these problems. When approached he readily and gladly consented, and the project was launched. His untimely death occurred after he had participated in only four or five such conferences, but already this annual meeting had become so significant an event for the group that it could not be given up, and the spirit of Gerald Birney Smith lives on in it. Each year a leader is chosen, and among those who have shared this responsibility are Shailer Mathews, W. E. Garrison, H. N. Wieman, W. C. Bower, A. G. Baker and U. M. McGuire.

Dean Charles W. Gilkey is to lead this year's conference on "The Task of the Preacher."

* * *

First Unitarian Church Receives Large Bequest

Morton D. Hull, former congressman and state senator, and prominent Unitarian layman, whose death was recently noted in this correspondence, left the First Unitarian Society of Chicago $125,000 and the property at the southeast corner of Woodlawn ave. and 56th St. for a parsonage. Several years ago Mr. Hull gave the society the $1,000,000 church which it now occupies. The pastor of the church, Rev. Von Ogden Vogt, was bequeathed $20,000, and the Provident Hospital, one of the largest hospitals in the world for colored patients, $10,000.

* * *

And So Forth

The series of free open air symphony concerts in Grant Park, recently brought to a close for the season, is said to have attracted a total of three and a half million persons. Three complete orchestras, playing as one, under the baton of Frederick Stock, conductor of the Chicago Symphony orchestra, provided the closing concert with a program of the music of Handel, Wagner, Tschaikowsky, Smetana, Godard and Johann Strauss.

The month's delay in opening the public schools of Chicago, on account of infantile paralysis, led to an interesting program of elementary school education by radio. Seven radio stations participated in the lesson broadcasts. School boards throughout the country followed the experiment with interest.

The Illinois Baptist State convention will be held in First Baptist Church, Bloomington, Oct. 18 to 21.

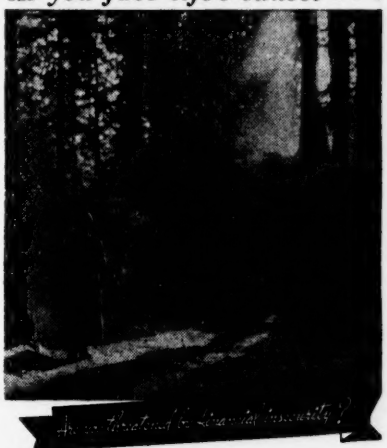
The Rock River Conference of the Methodist Episcopal Church will hold its 98th annual session at the Court St. Church, Rockford, Ill., Oct. 5-9. Bishop Ernest D. Richardson, of the Philadelphia area, will preside.

On October 11-12 the Disciples Union of Chicago will celebrate its 50th anniversary with meetings in the Central Y.M.C.A. and a banquet in the Chicago Woman's club. Dr. Finis Idleman, of New York, will be the guest anniversary speaker.

Dr. Albert W. Palmer is to speak this morning at the first monthly union ministers' meeting in the Y.M.C.A. His subject will be "What have Edinburgh and Oxford to say to Chicago?"

CHARLES T. HOLMAN

As you face life's sunset . . .



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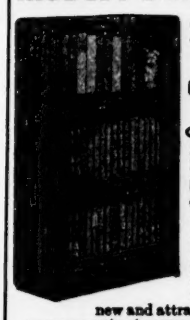

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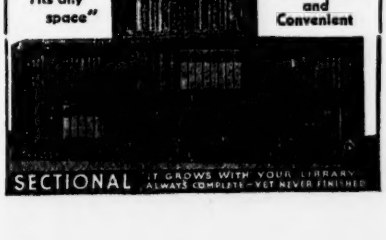

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Hands-Off Policy Gaining Favor

English Public Opinion Supports Isolation from Spain and China Wars—Death of Canon Streeter

(Correspondence from England)

LONDON, Sept. 20—In the course of the week there was much reason for the gloom which rests upon the exchanges of the world. The British and French governments took swift action in dealing with one of the danger zones. A week ago we knew Nyon only as a pleasant place near Geneva, but by this time in that little town a plan has been debated and approved, by means of which it is hoped that piracy in the Mediterranean may be stopped. These governments were right in their prompt action; history has shown more than once that nothing so easily brings about war as lawlessness or "incidents" on the sea. At one time it looked as if Russia was bent upon wrecking the conference, but in the end the powers which met came to an agreement, which is not seriously criticized even by Germany and Italy.

We are following the tragic war in China with anxiety. Without doubt, our sympathies as a people are with China, but the government is very seriously alive to the danger which would befall the world if the war is not localized. Mr. John Strachey, who speaks for the left, accuses our government of acting as a sort of sleeping partner, who would get some of the best of the spoils in the Japanese enslavement of China. He says that the world policy of the national government is pro-fascist. I doubt whether there is anything more than a desire to keep out of war. I think that such an "isolationist" policy is growing in favor. (I see that the popular paper which has consistently advocated this policy, the *Daily Express*, has now a daily circulation of 2,600,000 and is promoting a drive to make this 3,000,000.)

* * *

Canon Streeter Mourned

Canon Streeter loved to think of life as a scene of adventure, but he can scarcely have conjectured that his life might end in the crashing of an airplane in Switzerland. He was a great scholar, whose work on the New Testament has a lasting value. It is interesting to me to note that this interest was first kindled in the seminar over which Dr. Sanday presided. I can well remember attending that seminar in its early days as a junior observer. Streeter first came into the range of the average churchman when he edited *Foundations*. His own essay was singled out at once as an important study of the historical Christ. He was always a man who delighted in teamwork, and in this book and in others, with a different team, he showed his friendly and generous spirit.

In those early days he was distrusted by many as a dangerous thinker, and I remember the surprise which was aroused when Percival offered him a canonry in Hereford. But with the years he won the confidence of his fellow churchmen. In the Student Movement he was a greatly loved helper, very human and witty, never afraid of giving

himself away. At Swanwick his Homeric contests with Dr. Glover are still remembered.

* * *

A Master in Many Varied Fields

Latterly he joined the Oxford Group Movement. During the Oxford Conference in July there was a garden party arranged by this movement at Queen's, of which he was provost. But he had a thousand varied interests in his busy life. He lectured in China, he wrote upon Sundar Singh; he gave the Bampton Lectures on Buddhism and Christianity; and to his own college he offered a lifelong devotion, not only to its scholarship but also to its boats.

Only once did I have the opportunity of a long talk with him. We happened to be preachers one Sunday at a college. I remember his saying to me as he spoke of the interview of Paul with Peter recorded in Galatians, that if they spent a fortnight together Paul could have learned easily all that Peter had to tell of the life of Jesus. Appasamy and he, who wrote together a book on the Sadhu, learned almost all they needed to know of him in the course of 24 hours. Streeter will be greatly missed in Oxford and throughout the Christian church.

* * *

Trades Union Council Backs Rearmament

The dilemma by which labor is confronted was illustrated last week in the annual meetings of the Trades Union Council at Norwich. There was till recently a strong pacifist tendency in the labor movement. At the same time there was also an indignant opposition to the aggressive policy of the totalitarian states, especially of Germany and Italy. How could pacifism and the defense of democracy be combined? The answer which the T.U.C. gave last week was plainly, "Not at all." Therefore the council by an overwhelming majority decided to support the policy of rearmament and went, as near as it could, to reaffirming the duty of this country to support *at any cost* the threatened democracies. The chief speaker in defense of the policy of supporting rearmament was Sir Walter Citrine. The voting was 3,544,000 to 224,000. While this amounted to a vote in support of the government policy, the council let it be known that it severely condemned the international policy of the government, especially in its dealing with Spain and China.

* * *

And So Forth

The L. M. S. is planning a campaign for the autumn. It is calling back from Central Africa for a few months Miss Mabel Shaw, the author of *God's Candlelights*. She will fly home and arrive on Sept. 20. There is no more powerful advocate of missions.

The British Association came to some important decisions upon the application of science to human needs. No less than six sections (geology, zoology, botany, geography, economics and agriculture) discussed together "the planning of the land of Britain." And the attention to sociology is one of the marked features of this parliament of science.

There was a terrible death roll on the roads in August. In July there were 607, in August, 612. Pedestrians, 218, and pedal cyclists, 141, were the chief sufferers.

The Bishop of Exeter, answering H. G. Wells, says that "the triumphs of modern science, Professor Whitehead has told us, were made possible by the theology of the Western church, with its superb and unshaken confidence in the ultimate rationality of the universe."

Mr. Haggerty and Mr. William C. Birthright addressed the T. U. C. as fraternal delegates from the American Federation of Labor. Mr. Haggerty said that the Americans for whom he spoke were not pacifists! They realized the need of preparedness. To them there was little if any difference between communism, fascism and nazism.

It is entirely fitting that Sir Samuel John Gurney Hoare, the home secretary, should take a keen interest in prison reform. Elizabeth Fry was a Gurney, and the Samuel Hoare of her time was a powerful supporter of her labors for the prisoners.

EDWARD SHILLITO

Fascism in Brazil

Churches Threatened by Well Organized Integralist Party

(Special Correspondence)

ROANOKE, VA., Sept. 15.—Recent dispatches indicate that the evangelical churches of Brazil have become thoroughly alarmed over the insinuations and threats of the "Integralists," the fascists of that country. Organized about five years ago, mainly with Italian and German descendants or naturalized citizens, Integralism soon gained the support of many liberals and young leaders in the Protestant churches, who not only came out openly for the cause, wearing insignia and uniforms and holding high offices, but distributed literature and made propaganda among fellow churchmen.

The continually increasing threats of the Integralists, however, and the training and exhibiting of their troops, are producing reaction and fear among church people. In a recent number of the party's official organ, *Plinio Salgado,* its leader, wrote: "Against all partisans of liberal denomination, methods of violence should be employed. They are the only methods worthy of those who love Brazil sincerely. . . . We are not organizing troops for parade purposes alone, . . . but because Brazil cannot be left to the mercy of exploiters, degenerates and born criminals. Every liberal and every democrat has become evil, or at least, a conscienceless person, an irrational animal which should be treated with energy, just as madmen are treated. . . . This is the significance of our violence."

In view of such open threats, church leaders in all denominations are becoming

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apprehensive for the future. Methodism speaks thus, through its official organ, the *Expositor Christao:* "Democracy is the legitimate and beloved daughter of Protestantism. Every Protestant or evangelical is, by nature, a liberal democrat. It follows, therefore, that Integralist violence will be aimed against the physical life of the evangelicals, in case it wins out in Brazil. Millions of Brazilians are under this threat, among them the great majority of the evangelicals." Some of the Protestant denominations have already defined their positions clearly in church councils. The two great branches of Presbyterianism—the Independent and the Synodical—have condemned all extremist regimes.

The Congregational Church went farther and its most recent council adopted the following resolutions: (1) No pastor shall be permitted to affiliate himself with the Integralist party; (2) All churches which have members who are already Integralists, shall exhort them to abandon such a doctrine; but if they persist in remaining Integralists, they must be cut off the church rolls. (3) Any church which allows Integralists in its membership, shall be excluded from the union."

The Methodist organ states: "If we are so unfortunate as to come under a fascist or communist regime, we shall maintain our principles of liberty, and shall suffer even as our brothers in Communist Russia and fascist Italy and Germany are suffering."

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The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Back In Circulation

(Joan Blondell, P. O'Brien) (Warner) Fast, violent, overdrawn arraignment of unscrupulous tabloids, with thoroughly despicable editor-hero and reporter heroine, whose dirty tactics bring near-tragedy to innocent victim of circumstances. Amusing bits buried under unsavory whole.

For A: Unpleasant. For Y: Sordid. For C: No.

The Big City

(L. Rainer, S. Tracy) (MGM) Waste of stars in incredible, obscure story. Taxi-driver's immigrant wife, with motherhood imminent, is unjustly accused of garage bombing in taxi-war, but saved from deportation in ridiculous climax involving flying fists of famous ring champions.

For A: Fair: For Y: Unsuitable. For C: No.

On Such a Night

(Karen Morley, Grant Richards) (Para) Sensational, largely incredible thriller with Mississippi flood for background. Hero flees unjust murder charge, is caught in flood waters with menacing villain who framed him. When drowning is imminent, hero saves all, and happy ending results.

For A: Hardly. For Y: Better not. For C: No.

Paradise Isle

(Movita, Warren Hull) (Monogram) Agreeable little South Sea Island romance between blind painter, shipwrecked on way to eye specialist, and lovely native girl, enhanced by authentic picturesque setting and native dances. Some heavy villainy before hero's sight is restored for happy ending.

For A: Perhaps. For Y: Perhaps. For C: No.

Rustler's Valley

(William Boyd, George Hayes) (Para) Quite good western in Hopalong Cassiday series. Lovely scenery and characters and situations much as usual, but violence not overdone or prolonged, as hero and faithful pal "Windy" again outwit cattle rustling gang.

For A: Hardly. For Y: Good. For C: Probably good.

Sing and Be Happy

(Tony Martin, Leah Ray) (Fox) Trivial, lively stuff, combining romance, comedy and crooning. Gay, irresponsible hero would rather sing than work in father's advertising business but for love of heroine in rival agency, goes to work and lands big contract.

For A: Ordinary. For Y and C: No value.

Wife, Doctor and Nurse

(W. Baxter, L. Young, V. Bruce) (Fox) Refreshingly different triangle involving intelligent, considerate women, who work out situation amicably. Some intimate, occasionally absurd action, whole interesting, but drunken spree climax somewhat inconsistent with hero's character.

For A: Very good of kind. For Y: Mature. For C: No.

Wild and Woolly

(Jane Withers, Walter Brennan) (Fox) Ridiculous, artificial concoction, with the precocious Jane again as "little Miss Fix it," who hears all, knows all and solves all. As self-appointed detective she exposes political grafters, foils bank robbery, settles a feud and all else.

For A, Y and C: Poor.

Best Films for Adults

The Firefly	Stella Dallas
Knight Without Armor	Life of Emile Zola
Toast of New York	Dead End

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Riding on Air	Thin Ice
Elephant Boy	Annapolis Salute
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For One Who Is Lonely
For One Who Is Disabled
For One Who Has Regained Health

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Concerning the Author of
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Russell L. Dicks graduated from the University of Oklahoma in 1929, and from Union Theological Seminary in 1933. He was ordained to the ministry the year of his graduation. Soon after entering the seminary Mr. Dicks was compelled to spend a year in a hospital convalescing from a serious operation. He says of that year: "The foundation of everything I know about illness and people suffering from illness was learned grudgingly during those twelve months. . . ."

Upon his graduation from the seminary Mr. Dicks was sent to the Massachusetts General Hospital in Boston as supervisor of theological students. He soon met Dr. Richard C. Cabot, who generously endorsed and supported his work. A plan was worked out whereby Mr. Dicks spent part of his time at the hospital and part in visiting theological seminaries in behalf of the Council for the Clinical Training of Theological Students. Later he gave his full time to patients in the hospital.

In 1934 Dr. Cabot and Mr. Dicks collaborated in the writing of *The Art of Ministering to the Sick*, which has had a wide distribution and appreciation. Soon after the publication of the book, Mr. Dicks was appointed lecturer in practical theology at Harvard Divinity School, chaplain for the Boston Federation of Churches at the Massachusetts General Hospital and then lecturer in administration to the sick at Andover Newton Theological School.

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